

SACRA UNIO,
OR, AN
HOLY UNION,

Chiefly proposed to the divided Protestants in *England*, and extensively to all other Christians abroad in the World according in Fundamentals, and disowning the Pope's Supremacy and Image-Worship.

Whereto is added this needful advice, That they all bear one with another, in things which they cannot yet in their Consciences agree upon, as Rites, Ceremonies and Discipline, together with the Protestant Religion's Fundamental Doctrine, and four Tables containing the Popish Religion at large, and *Grecian*, and *Abyssine*, and *Moscovian*.

Written at this time of need in *English* and *Latin* for the good and conservation of all true Protestants in *Europe*, and all other good Christians in other parts of the World, where the Latin is understood,

By Christopher of Felingen alias Felinger, M. A.

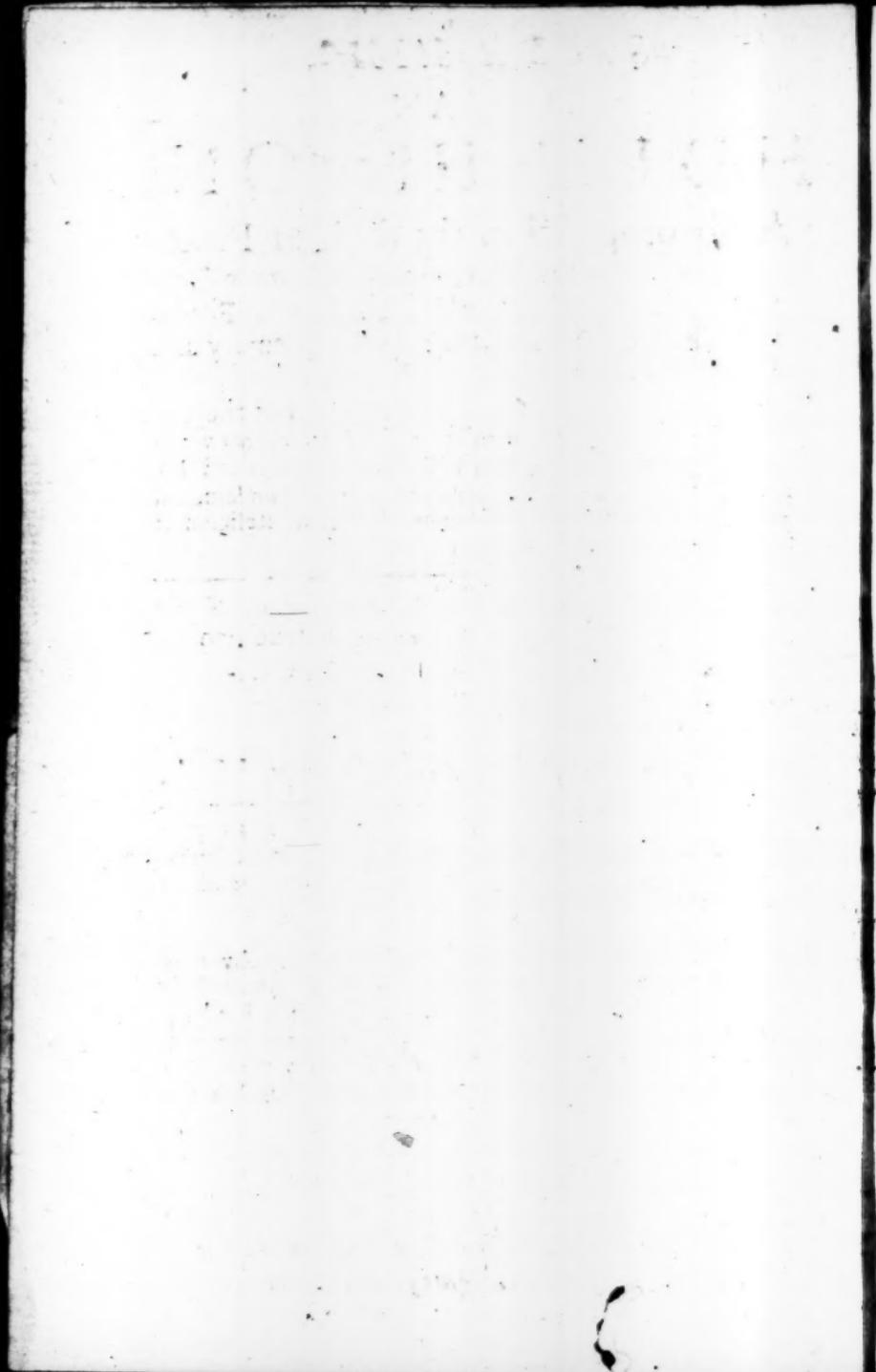
Celestis, vel Clamor ad Theologos Hierarchie Anglicane, per quem justa & sancta indignatione per moventur excitanturque ad sociandas vires & jurgendas dextris cum fratribus abeuntibus ab illis in disciplina, ut uno nisu se opponant, &c.

In English thus,

A cry to the Divines of the English Hierarchy, whereby they are moved by a just and holy indignation to Unite their strength and to joyn their right hands with their brethren which go off from them in Discipline, that they may with one joyn't endeavour oppose, &c. Penned in *Latin* for *union* by a learned university Divine, and here prefixed to shew how this great Scholar harmonizeth with this union.

L O N D O N ,

Printed by *M. White*, for *John Wright* at the Crown on *Ludgate-Hill*, and *Jacob Sampson* next to the *Wonder-Tavern* in *Ludgate-street*. 1631.



Potentissimo Monarchæ,
CAROLO SECUNDO,
Angliæ, Scotiæ, Galliæ,
Hyberniæ Regi,
& futuro Ejus
PARLIAMENTO,

Hunc de

U N I O N E S A C R A

Tractatum submissè offert & af-
fert Humillimus Sacrae ipsius Ma-
jestatis subjectus servulusque,

*Christophorus à Jelingen
alias Jelinger, M. A.*

A 2

John D. C. Little
will be signed
by the author

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will be signed
by the author

A

Dedicatory Epistle

To some particular and most eminent Persons, *viz.* To the Right Honourable Sr. *Patience Ward* Lord Mayor of *London*, the Honourable Sr. *William Courtney* Baronet, Sr. *Richard Edgecomb* Knight of the *Bath*, Sr. *Robert Clayton* late Lord Mayor of *London* also, Sr. *Willams Bastard* Knight, Sr. *George Treby* Knight, and Recorder of *London*; The highly Honoured *Slingsby Bethel* High Sheriff of *London*, Esq; *Hugh Beowne* Esquire, and *Richard Duke* Esquire: all friends to UNION, and such as can promote it.

Grace and Mercy be multiplied.

When the great God of Heaven was graciously pleased to excite and raise the most noble and Heroick Spirit of MARTIN LUTHER against that great Antichrist, who exalteeth himself above all that is called God, that is, Magistrates, Kings, and Princes, Psal. 82. 6. 2 Thes. 2. 4. he unvailed first his perplexed mind to a very learned and pious man, called Staupitius, who was his intimate friend, and who presently told him, Ah! Brother, away to your Cell, (for he was but a poor despicable Monk) and there cry, Lord have mercy upon me: Which notwithstanding,

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as not being disheartned, he went on with his Reformation-work and prospered : Semblably whereunto, when first some serious thoughts about this Sacred Union came beaming into my pensive mind, this grand objection and discouragement by flesh and blood was darted into the same also : Will you go about so high and great a work as this is ? You, bespeak so wise and understanding a Nation, and people, concerning this thing ! You, a poor contemptible Minister, a worm and no man ! Away to your Study, and there cry, Lord have mercy upon me : But then this also was injected into my thoughts, Shall I hold my peace at such a time as this ? shall I like Adam, hide my self ? shall I like Jonah, ly asleep in Christ's Ship, which is his Church, tossed with waves, Esa. 54. 11. No, no, but I will call upon God first, and then upon this sadly divided Nation for a blessed Union to be made up between dissenting brethren, by a Treaty, which here in all humility I tender and Dedicate to your much honoured selves, knowing you to be most cordial friends to such endeavours, and persons able to promote it, being chosen as most idoneous and active members of Parliament ; which if I might be so bold, I would in all humbleness tender this sacred Union unto ; but being naturally bashful, I leave it to your worthy selves to mention, or not to mention it at all, as you shall think it fit ; only my most earnest request is, that it may be seriously considered and thought upon,

What need of such an Union there is, at such a time as this. Some will labour to obstruct such a blessed work, taking pleasure in rents and divisions, and having an itching desire to stir up Magistrates against their brethren, from whom they Dissent ; as the like hath been done both by Lutherans and by some Reformed Ministers in Germany ; I'le at present offer two instances. When CASIMIRE, that renowned Prince Palatine, was in great power in the Palatinate,

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one wrote these words over his Chamber door, O Capi-
mire potens, servos expelle Lutheri. O Mighty Ca-
simire, expel the servants of Luther. So on the other
side there were those * Lu-
theran Ministers, who did
what they could, that the
Reformed Churches and Mi-
nisters might not be tolera-
ted in the Empire, stirring up
the Emperour CHARLES
V. and the States of the
Empire against them, as
fearing that they would do
them more hurt than the Pa-
pists themselves: But as an
Angel of God, so is my
Lord the King, to use the
words of the wise Woman of
Tekoah here, 1 Sam. 14.17.
and so are his Honourable
Senators assembled in Parli-
ament Wise and Understanding persons, able to discern
good and evil, and so can with much facility reconcile
and unite Dissenters, by their great Wisdom and Au-
thority. This minds me of that which in such a case
was done by Constantine the Great in that great Coun-
cil of Nice, when great differences were raised by some
of the Church, who had given in their Lihels one against
another, the most Wise and Pious Emperour caused them
all to be burnt to make Peace: and the same time the
Nicene Creed or Confession was framed, to which most
subscribed, * five excepted; wherenpon a sweet Union was
during his time established in Christ's Church by him and
that famous Council. So in Germany, when the Lu-
therans and Reformed Churches and Ministers differed
in some things one from another and could not agree,
that

* Fuit ex Lutheranis unus qui
mihi ipse rotundè & in os di-
xit suos magis sibi timere à Re-
formatis, si comprehendan-
tur pace Imperii, quam ab
ipsis Pontificiis, vel ea de
causa quod hac ratione præ-
viderint fore ut suorum dimi-
nutionem ab iis citius quam
à Pontificiis sint passuri. Go-
dfr. Hotton.

* Hanc veritatem fidei 318.
agnoverunt & amplexi sunt.
s. vero non receperunt, ver-
bum consubstantialitatis re-
prehendentes. Eusebius Nico-
media presul. Diogenius Nit-
nus. Maris Chalcedonensis. Tho-
mas Marmariensis. Secundus
Ptolemai. His. Tripart. p. 310.

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that Renowned Augustane Confession, being much favoured and promoted by the Emperour Charles the Fifth himself, was drawn up and by most subscribed, whereupon the disagreeing parties were United and tolerated in the Empire : which instances I apply thus : And may

* As the like was done in the dayes of Queen Elizabeth, so they would subscribe and assent to those Articles of Religion, that only concerned the confession of the true Christian faith, they judged them of a sound Religion.

* The Author of the plotters-doom, page 7.

attempt it ? Far be it, far be it from me to entertaine the least thoughts to do it. I'll only apply here to the Parliament of England by way of Allusion, the words of that Great Apostle to the Church of Corinth, Do you not know that the Saints shall judge the world ? and if the world shall be judged by you, are you not worthy to judge the smallest matters ? or as some render the original, minutulas lites, 1 Cor. 6. 2. Answerably whereunto I shall say, Do not all men in England know, that the King and his Great Council sit, when they sit, to judge of a world of matters, high and great, as concerning so great a Kingdom, and if so, are they not able also to judge of the smallest matters, and of Rites and Ceremonies also ? to end our differences ? O yes, They are able, they are well able to do it, * An ACT OF

* Here let Doctor Stillingfleet's Advice in his Preface to his Unreasonableness of Separation be seen, p. 81, 82, 83, 84, 85 to 94. and weighed.

GRACE or comprehension

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sion and Indulgence, freeing tenderly conscienced Protestants from the penal Acts made against them will do it. Now in all this I do not mention the Smalkaldish UNION, * made between the Protestants in Luther's time, Nor that whereof FREDERICK, the late King of Bohemia, and Prince Elector Palatine was chief, because both Unions were polemical, and mine here treated on is altogether Spiritual and pacifical. Again, I do not here once name for the promoting of it, the Protestants in France, called by them Hugenots, who there enjoy the liberty and exercise of the Reformed Religion in publick houses built by themselves, it being a thing so well known to the world. That which hath been said, besides the Treatise it self, may suffice to advance it. This only I'll superadde, that if this Union were obtained and effected, nothing like it, would disappoint our common enemies hopes.

Heylin in his Microcosme * writeth of * p. 212.
that great Antichrist, and of his hopes thus.

The present differences of the Protestants put him in hopes, that they will set party against party to their own destruction; but God grant they may be frustrated, saith he: and so may we say likewise: and frustrated they will be and prove aerean and fruitless, if we can but agree and be United, so as that we may sing with the Poet,

Hæ manus Trojam erigent?
Parvas habet spes Troja, si tales habet.

So, Shall these small Jars advance the ruin'd Pope?
Small hope he hath, if this be all his hope.

The Lord incline therefore the higher powers, when they are assembled in Parliament, to Union, that the generations to come may call them blessed, and the repas-

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vers of the BREACH, and RESTORERS OF PATHS
TO DWELL IN, *Esa. 58.12.* and that those brethren,
which have been so separated hitherto, may dwell To-
gether in Unity here, in the Spiritual Jerusalem, which
is Christ's Church upon Earth, and hereafier in the Hea-
venly, where the Sons of Peace swim in a sea of glory.
Which is the most Ardent prayer of the Author of this
Dedication,

Your Honours most humble
Servant,

Christopher Jelinger.

An Addition to this Dedication, for the pre-
sent Lord Mayor of London and his Prede-
cessour.

Noble Sirs,

When I saw your late speeches in print, and your
two Paragraphs for Union therein, I greatly re-
joyced thereat, because they were so suitable to the Union
here laboured after in this Tractate, and immediately re-
solved to add your Honours Names in its Dedication to
those other eminent persons names, to whom it was first
dedicated; that so virtus Unita, United force might be
fortior, the stronger for the obtaining such an Union,
when so many mighty and worthy men shall Unite to pro-
cure it, when the New Parliament shall Sit and endea-
vour, as the former did, by a Bill of Comprehension, and
another of Indulgence to establish it, and that your wor-
thy Names might be thereby, as it was meet, monumented,
yea eternized to the ages to come, for Unions sake.

TO

TO THE
Courteous Readers.

W onder not that I also, a poor despicable worm, do appear upon the worlds stage for Union after so many Worthies, and excellently penned Unions and *Irenicons*, * written in Latin, and many in English even lately, as well as formerly. But seriously weigh the ponderousness of my Reasons by considering what manner of thing Union is, *viz.*

* See the *Irenicon of Doctor Pareus* and that of *Discipulus de tempore*. And what *Dureus* has written in his brief Relation, p. 4, 5, 11, 31.

1. That it is so necessary a thing; especially at this time for us, as that we cannot possibly subsist much longer without it, because our enemies the blood-thirsty Papists do so generally and busily combine themselves together against us, hoping that whilst we are at variance and cannot agree together, they may have an opportunity to destroy and to devour us together, burning us as Hereticks according to their Law, &c.

2. That it is so advantageous to Empires and Kingdoms, as that it will keep all quiet and prevent all tumults and insurrections. I have read of * *Hannibal* the Carthaginian General, that having in his Army in an Enemies Countrey, men of different Nations, Languages, and manners, and such as were differently religioned also, yet he so united them by his prudence and diligence, as that

* *Sabellicus Aeneid. l. 5. & Edmond Waterhouse upon Fortescutus Illustratus, pag. 254.*

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he was never disquieted with sedition: which I apply thus, And may not this Kingdom also be so United, though differently religioned for Rites and Ceremonies, and some Opinions not overthrowing the foundations of our Orthodox Religion, by the prudence and care of our Leaders, the King and Parliament I mean? O yes, without doubt!

3. And doth not even experience teach, that by concord small things are encreased and become great and are preserved, and by discord great things are overthrown and destroyed, according to that most antient saying, *Concordia res parva crescunt, & discordia res maxima dilabuntur?* With which an Athenian Dwarf got up into a Pulpit, when *Athens* was divided, as *England* is now; and though he was first derided for his little stature, yet he so handled that subject, as that he perswaded them all to unite by his discourse: which emboldned me when I was very little, and low in stature, and but a mean Scholar of *Newhouse Colledge* in the lower *Palatinate*, by an order from my Superiours to declaim in Latin upon the same subject before a great and learned auditory, so as that I came off with success (to Gods glory be it spoken) and am encouraged now also, though I am but low and little in many mens eyes, and the very meanest of Gods Ministers, to insist upon the same Theme at this time of need, hoping that my God whom I serve and cry unto day and night for *England's* Union and conservation, will bless my poor endeavours with success, if the good people of this fairest Island will but concurr with me in and by their pious endeavours and supplications.

4. And again so lovely is Union as that all sorts of men are now for it, and that it made me to travel over all the parts of the world by my reading,

to

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to find out the Christians, which are therein, and do not submit themselves to the Pope's pretended Monarchy, but are against him and his Idol-worship, as well as we Protestants, and to procure their Union and Communion as far as they agree with us in fundamentals, as is to be seen in my several Tables, which are annexed to this Union.

5. And so well pleasing to wisdom Union is, as that wise States, Kings and Emperours for Union's and safety's sake would from time to time tolerate differing religions in their Empires, Kingdoms and Republicks. So great *Theodosius* would not be persuaded by the Catholicks to extirpate the Arians, but permitted them to enjoy their Churches, knowing that harshnes would but *camerinam movere*, and awaken a sleeping dog; and that (as in a Cacochymical body and Chronical diseases) nothing is more dangerous than precipitating and rashnes, in the curing of distempers and differences in Religion. So the great *Anastasius* made a Law of Amnesty, and *Leo* the Great made an Edict of Union, that all the different Religions within his Dominions might live in peace. So *Charles V.* that great Monarch, suffered the Protestants to live quietly in the Empire, exercising their Religion publickly by a Law; and so doth the King of *France*, yea, the very Turks, tho' very zealous in their Religion, yet permit Christians, Jews, Persians, and *Aethiopians* and others to enjoy their several Religions for Unions and peace's sake. And 'tis well known that there was never a wiser State than the Romans and more zealous in the Worship of their Gods, and yet they admitted the Worship of *Isis* and *Aesculapius* foreign Deities, and a *Pantheon* or Temple for all Gods; and though they abhorred Jews above all other people, yet *Augustus* that wise and happy Em-

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perour permitted them to use their own Religion even in *Rome* it self. But I shall add hereunto two Interrogations and their Answers out of two great Authors.

The first is that of *Alexander Ross*, in his *Pansophia*, p. 56. May a State tolerate different Religions in private? A. Yes, if it be such Religions as do not overthrow the foundations of truth, 2. Nor such as —— disturb the Government established in that State or Kingdom. 3. If the Professours thereof be honest and obedient to Superiours, having no other end in holding their opinions of Religion but Gods glory and satisfaction for their own Consciences so far as they can conceive, &c. In these regards I say a State may, and wise States do, tolerate diversities of opinions upon good grounds, because there will come a time when the tares shall be separated from the corn, though the wise husbandman suffer them to grow together for a while, according to that of our Saviour who is wisdom it self, *Mat. 13.*

The second is, that of the Author of the Interest of *England*. Q. Whether the upholding of both parties by a just and equal accommodation be not in it self more desirable and agreeable to the State of *England*, than the absolute exalting of the one party and the total subversion of the other? Whereunto the Answer is returned after many arguments used, *page 132.* The summ of the whole matter is to perswade a turning from the advancement of a partial interest, and a turning to the obvious and easie way of giving general satisfaction to all those that acknowledge the Church of *England* to be a true Church, and are willing to abide in her Communion. Thys he.

Whereunto I will add yet farther, two paragraphs out of the two worthy Speeches of both
Lords

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Lords Mayors of *London*, the new and the old ; and first of the new, who having promised to uphold the Protestant Religion addeth, that nothing will more conduce to it than Union in affection of all those that profess the same faith and agree in the essential doctrine of it; however they may differ touching some circumstantial, that we may as honest men and good Christians maintain love and good will, as those that mind the same thing and intend the same good of all.

2. Of the old, whose desire it is that all of us who profess themselves to be Christians, would so far bear testimony to the truth of that profession, and hereby in meekness and forbearance to love one another ; and though there be different opinions and outward modes and forms of divine worship; yet let not these have that effect as in the least to divide or to divert us from that common defence, which all good Protestants are engaged in.

And because I insist much upon bearing one with another, I will subjoyn the two renowned men of this Nation, Mr. *Baxter*, and Dr. *Stillingfleet*, who in his last Sermon pressing Union citeth the learned Mr. *Baxter's* words, in these words out of his *Cure of Divisions*. *Some things will be amiss either in Doctrine or Discipline or Ceremonies, or Manners, but if they be disposed to Peace and UNION, then charity will cover a multitude of failings*; which plainly makes for my bearing one with another in things which some hold lawful and others unlawful, as going against their tender Consciences. But some will say 1. That I am to be brief ; whereunto I answer briefly, 1. That I am desired to be brief : because else men will not take the pains to read what I write. 2. That there is no need of enlarging, because I do not intend to handle Controversies, and to dispute (there being

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Books enough abroad, even Cart-loads of that Nature) but to avoid jangling, which wideneth our differences and hinders Union, and to be altogether for peace, which with a few weighty arguments may be procured, as well as with many.

2. Others will, and do say that so many and such worthy men have written *Irenicons* before me, and lost their labour, and how then can I expect to speed better; so that I might well have forbore thus to be scribbling of such an Union, as here I do propose? Whereunto this is my answer, 1. That it is no wonder that so many did not speed, because some of them did propose their Union thus, That all must unite in Ceremonies, &c. and so be one, which some neither would nor could do yet, because their tender Consciences would not permit them, so that they would rather lose their rich benefices worth hundreds, others suffer imprisonment, others pay great summs of money for preaching and hearing the Word in private, rather than wrong their Conscience. 2. Others proposed an Union by persuading men to meet half way, and to comply, which cannot be effected, because some and especially the major part of the Clergy will not abate or alter any thing: but as for my Union here proposed, that is of another nature.

It offers it self thus, That men of differing persuasions, according in fundamentals, may and should Unite in love and amity, hear one another, Fast and Pray together, upon and after an Act of Grace past, whereby we may be freed from the penal Acts which formerly were past against dissenters, as without which they cannot so practise Union; whereunto this is added, that they are to bear one with another in Ceremonials, so far as may be done without offending God, so as that Bishops may keep their rich

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Bishopricks, Ministers their fat Benefices, and all that will, their Ceremonies and Prayers and Churches, suffering only the poor Nonconformists to serve God in their harmles way of Worship ; which caused a great and wise man, when he had seen and read this Union, to say to others, as I was told, that if any Union do speed, this will ; which God grant, whose blessing I humbly crave for it and upon it.

3. Others will say, your Union will bring in a meer confusion. For there may be in one Parish two or three or more of differing judgements, which will distract the people mightily, as also the refusal of the Church's Ceremonies will. But I answer, Suppose it should fall out so, yet may there be no confusion. For I hear that in the great City of this Land, three of differing persuasions do preach in one house, and yet agree well enough. So in Heidelberg the chief City of my Countrey, both *Calvinists* and *Lutherans* preach in one Pulpit one after another without confusion. And I can bring two Conforming Ministers which in Print deliver their minds thus.

The one J. C. in the Introduction of his full Answer to the Question, *What is the Church of England?* has these expressions, " If the Church will not hold all the people, and there be no other godly Con-forming Church near to which they can conveni-ently resort and edifie their Souls ; then I will be glad and thankful for the assistance of a Non-conforming * Minister in * In the Plotter's any convenient place within the Pa-doom, p. 7. rish, at the same time—And if he do part of the work, he shall have part of the wa-ges, saith he. And Queen Elizabeth's Protestants, saith another Conforming Minister, alledging her Parliament in Anno 13 Eliz. the 12 ch. judged it their

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"their duty to open the Church-doors as wide as
"might be, to let honest and sound Ministers in—
if they declared their assent to the faith and doctrines
of the Church only. You see her Protestants admit-
ted them and would not keep them out, because they
could not consent to the Ceremonies thereof. No,
they would not rob and deprive the Church of God
of the gifts and Graces, nor of the help, use and ser-
vice of so many sound and able Pastors, that were
Orthodox in their faith, because they could not com-
ply with a few Ceremonies. Thus he, not fearing
a Confusion instead of an Union.

I Subjoin,

1. **T**He manner of this writing in *English* and *La-*
tin may call for an Apology for its Justifica-
tion, and therefore let this serve.

There is a very great and learned Lord which in
his summary of Devotions, &c. so called, conjoyns
also both *English* and *Latin*, the one first, and the
other last; and therefore this Author thought he
might do the like, because Scholars whether they
be Gentlemen or Ministers will read the *Latine* ra-
ther than the *English*, for the Love which they bear
to that excellent Tongue, which goes over a great
part of the world.

2. And those very *Letters* of three Transmarine
Divines, which by some are brought in against
a toleration and Indulgence, make all three for such
an Union, and forbearing one another: And

1. *Le Moyn* having spoken against some Schis-
maticks, adds, But it is another case in *England*, and
seeing the good of the State and Church depends ab-
solutely upon Union of the People in the point of
Religion, one cannot press there ~~so~~ Universal
Union

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Union too much ; and again he saith, He hopes that the Bishops will employ themselves in this great work, with all the Prudence and Charity that will be necessary to the success of such a commendable undertaking. *And you in particular my Lord*, p. 410. *in Dr. Still. Unreal. of Separ.*

2. So Monsieur *de Langly* saith, That if there were nothing but the wanting of some expressions, the quitting of some Ceremonies, and the changing of the colour of some habit, you would resolve to do that & something more difficult with great pleasure. And after that he prayeth most heartily, that God would grant that Zeal and that Charity which the Promotion of such a work had need of, for the happy proceeding of a RE-UNION, which will rejoice Men and Angels, and bring down a thousand blessings of Heaven and Earth, upon those that shall contribute their utmost to it.

And he super adds : And I assure you, my Lord, I should be past all comfort, if I should see that some new attempts at least were not made to the success of a work so holy, and of such consequence in a time that seems so proper for it.

3. Next in cometh Monsieur *Claude*, page 448. But besides this, my Lord, I hope you will not be wanting in the duties of Charity, and the Spirit of Peace, and that, when the dispute shall be only of some temperature, or of some Ceremonies, which are a stumbling-block, and which in themselves are nothing in comparison of an entire RE-UNION of your Church — O note this, and note it well, and the Lord of Heaven give a blessing to this most excellent and seasonable work of this Godly foreigne Divine.

I shall joyn with this, the Reverend and Famous Dr. Tillotson's words, taken out of his Protestant Religion Vindicated, page 19. as suiting with this Union.

T hose of the Protestant Religion according to the most exact calculation that has been made by learned men, being esteemed not much unequal in number to those of the Romish persuasion, but if we take in those other Christian Churches at this day, which altogether are vastly greater and more numerous than the Roman Church, and which agree with us, several of them, in very considerable Doctrines and practices in dispute between us and the Church of Rome, and all of them in disclaiming that fundamental point of the Bishop of Rome over all Christians and Churches in the world, then the number on our side will be much greater than on theirs.

I add, And shall we not unite with those Churches then?

And finally, Because this chief objection will be probably made against this union, that if it should be granted, it will patronize Schism and Schismatical Presbyterians, which do unreasonably and unlawfully separate themselves from such a true Church, as the English is, by the separators themselves acknowledged to be, I shall therefore briefly answer it thus.

1. That thus cannot follow, unless we will say that those many hundred thousands of the Reformed and Presbyterian Churches, which are in Germany, and Helvetia, and France, and Hungary, and Transylvania, and Poland, and Piedmont, and Bohemia, sprung up from Wickliff's Writings, and the Netherlands, are all Schismatics; because like the Congregational Churches which separate here, they distinguish themselves from the Lutheran, which Luther, the first Reformer planted, and were and still are acknowledged to be true Churches by the Reformed themselves, and meet apart in their own Auditories, by reason of the purer Doctrines which by Calvin, Zwinglius and others were, and are maintained after Luther, and in Luther's time, so as that notwithstanding causethay are called those of the Reformed Religion.

2. That if union take place by a Law, as it's hoped, it will take away all unlawfulness and unreasonableness charged upon Dissenters, so as that the name of Schism will be then banished out of England (in respect of Presbyterians at least) which is much to be desired, and greatly aimed at by this union, which God bless. Amen.

See also the Mischief of Dissension, p. 20, 21.

London

A new Preface containing three Paragraphs.

AS first, some may think that this Author should have desisted from the publishing of this Union, because the Parliament does not sit, which was about to promote it by a Bill of Comprehension and another of Indulgence proposed in the House of Commons. But his Apology for himself is this, that whether the Parliament sit or not sit, such an Union will be very useful, because it is for an Universal uniting of all Protestants, and Christians in the world, agreeing in Fundamentals, which will be necessitated to joyn all together for their own conservation, because there is a devilish plot on foot, whereby the Papists intend to extirpate the Protestant and truly Christian Religion from the face of the Earth, as the worthy Author of that excellent Book called The Emperour Betrayed, and others prove it, which has moved this Author to write this Union in Latin as well as English, though others do not, that by it he might give Wings to his Book to flye thereby abroad into foreign Countreys where Protestants and Christians are, that understand the Latin; nor am I the first, that write in another tongue as well as English; Dr. Still. printed lately three Letters of three Foraign Divines, in French as well as English, which in Quarto is near as much as this Latin in Octavo. And this Author also himself printed a Latin Disputation with the English of it, because it was disputed and printed by him against the Popish Mass, and so was thought to be suitable for these times, which notwithstanding, the book wherein the said Latin was, has been sold as well as any Book of his, which he ever yet published: But because some will be Inquisitive to

know

The Preface.

know how he will get the said Latin Union to be transported and dispersed ; He answers, that a certain London-Stationer which uses to go to the Mart or Fair at Frankford, to which Stationers come or send twice a year from all parts of the world to buy or sell new Books, of which every Fair there is a Catalogue to be seen and sold, has promised him thereby to promote it, so that he hopes that his labour will not be in vain.

And besides, the second Paragraph contains a prediction of the Learned Richard Hooker, whom this Author loves and esteems the more for this, because when he was a dying he felt unspeakable joy, and uttered most heavenly expressions, and before that, prophesied, that the new dissenting brethren would be re-united, and that

the time of it was even at
hand. * His words are these,
face in his Eccles. Polit.

But I trust in the Almighty, that our Contentions are now at the highest flore, and that the day will come (for what cause of despair is there ?) when the passions of former Enmities being allayed, we shall with ten times redoubled tokens of our unfeignedly reconciled love shew our selves each towards others the same, which Joseph and his Brethren were at the time of their enterview in Egypt. And yet moreover he adds, our comfortable expectation and desire whereof what man soever shall any way help to satisfie, as we can truly hope there is not one among you but some way or other will, the blessing of the God of peace both in this world and the world to come be upon him more than the Stars of Heaven for number. Amen, so be it, saith this Author.

The third superadds, that such is the usefulness and necessity of Union, whether a Parliament sit or not sit, as that it ought to be pressed and practised at all times among and by all Protestants and Christians in

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The Preface.

the world, which tolerably harmonize with us in the fundamentals of our Religion, set down in this book; and that so much the rather, because all Christians ought to have an Union and Communion with the whole holy Catholick Church of Christ on earth, and also with that which is comprehended and triumphant in Heaven, which has caused this Author to travel as it were, over all the world, to seek out all the Christians that are in it, and their Religion, as by his Tables annexed to this Union it appears, and to read all Authors that he could get in London, and in the Countrey, which cost him several years labour about this little Book, but great work; yea forced he was to go so far as heaven to seek out the Church-Triumphant which is there, that thereupon he might the more fully shew how to have Union and Communion, not only with the Catholick Church here, but also with that General Assembly above for the good and solace and delight of all Christ's Flocks on Earth; all which pains that they may prove successful is the hearty prayer of this Author, effused and sent to Heaven from his very heart, that it may enter into the very heart of God, who is the Father of Harmonies. Amen.

A Postscript.

And because some say still and very confidently, that all sorts of blasphemous Opinions and Sects, as Socinians, Pelagians, Semipelagians; Atheists, Antinomians, Levellers, and others will be tolerated by a Law, if such an Union be established; and that little will be gotten by it, because it's thought, that many or most dissenters will be obstinate, and not accept of a rational and well cautioned Union; it is answered,

1. That the first will be easily prevented by amendments and an Exception, or Act against all the abovesaid opinions

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opinions and the abettors thereof, whether they be Dissenters or Conformists.

2. That this Author has tried it, whether men will be willing and accept of such an Union, and was answered that both Dissenting Pastors and their bearers would accept of it with all thankfulness, if by the King and Parliament it were settled and granted; and above an hundred did attest it with and under their very hands, whereupon it is inferred:

And shall those multitudes which will so submit to the Higher Powers, and Unite with their brethren the Conformists against the Common Enemy, (upon an Indulgence granted) and hear them preach, when themselves do not meet, and Fast and pray with them according to this Union, shall they (saith this Postscript) for the sake of some inconsiderable and obstinate ones be for ever deprived of so great and inestimable benefit of the intended Indulgence and Union, and be for ever Prosecuted and punished, tho' agreeing with their brethren in Fundamentals? God forbid, God forbid.

UNIO

UNIO SACRA,
OR A
TREATISE
OF A
SACRED UNION,

Between dissenting Protestants and Christians in *England* and elsewhere to be procured.

The Proæme.

Being to treat (with God) of an Union, Reconciliation, and Concord to be made and established between the above-said parties, I thought it fit and worth my labour to go somewhat high with my matter: that so by some certain preliminaries, as by steps, I may the more surely at last arrive to my scope, which to my self I have destinated.

This Tractate therefore will be comprised in eight Partitions.

First, I shall utter somewhat of the Universal Church; of its Nature; of the necessity which obligeth us to have Communion with it; of the manner of this Communion: and of the parts thereof: but generally only, and by the by, that thereby I may as it were hand-lead, and introduce the dissenting parties into the here aim'd at Concord and Union.

Secondly, I shall more especially handle the state of the Universal Visible, Modern Church of Christ; and the parts thereof, as they lie both in *Europe*, and in other parts of the World: so far as they are known to us, and make for our present purpose.

Thirdly, I will by name descend to the Protestant Churches, which are in *Europe*: and speak somewhat for their Union and Communion.

I Fourthly, from them I'le pass, and come yet more near home to the English Protestants now divided, and mention a way how they may be United and Reconciled.

Fifthly, I'le superadde some neither few nor slight incentives for the obtaining of the said Union and Reconciliation, as things of themselves offer themselves.

Sixthly, I shall occur some objections, which some who may not like my endeavours, will probably objectate and make against me.

Seventhly, I intend finally to press this Union as much as I am able.

Eighthly, I purpose to close up this whole Tractate of Union with a prayer poured out and made to God by his whole British Church for this said Union.

PARTITION I.

Of the Universal Churches Nature, and of the Necessity which obligeth us to have Communion with her, and of the manner of this Communion, and of its parts in general.

C H A P. I.

What is to be understood by the Universal, or Catholick Church, and what we believe when we say: We believe one holy Catholick Church.

Here I thought it convenient to speak of Christ's Universal Church, that I may by such a method not only the more safely and easily make and fortifie a way whereby I may come to the scope which first I proposed to my self; but also that that crooked and bad way, whereby hitherto men did run to rents and damnings of others, may be slopt up, which I heartily wish. For (that by the by I may mention this) those particular Churches, or at least such in them, as have been more prone than was fit to divisions and damnings, and persecutions, did fall to that rigour mostly for this cause as it seemeth to me, because they did not e'early see nor distinctly

distinctly understand, or seriously enough heed and consider what that Catholick Church is, whereof they profess themselves to be members, nor how far it reacheth, and how necessary its Cognition, Union and Communion is; or if all those things were much known to them heretofore, they are found to have been so carried away by their preposterous fervor, and study of adhering to their own party, (as this is usually done by men) as that they did not mind them in their Disputes, Sermons, and Writings.

Now the Universal Church is taken variously by approved Divines.

First, and most properly it signifieth the total and universal collection of all and each of those, who according to Gods *bene placet*, were formerly called, are now, or shall be called out of the state of sin into the state of grace, and to eternal Glory it self, by the word and spirit, and shall most certainly be saved by Christ. This Church is that *Elect generation, Royal Priesthood, holy Nation and people, which God doth vindicate to himself as his own peculiar people, to shew forth the praises of him, who hath called them out of darkness into his marvellous light,* 1 Pet. 2. 9. This is she that is significantly nuncupated, Hebr. 12. 22. *The City of the living God, Mount-Sion, the heavenly Jerusalem, the church of the first-born, whose names are written in Heaven.*

Most generally and properly accepted, she is the Kingdom of God, the body of Christ, Christs spouse, so called Cant. 6. 9. And this Church, though she be mostly one, (My Dove is but one, perfect, and the only beloved of her Master: and John 10. 16. there shall be one Shepherd, and one flock, and of Christ it is said, c. 11. 51. 52. that he shall die, to gather together the scattered sons of God to be one) yet are its parts universally two: the one consisting of the comprehended, who triumph in Heaven, there wearing their diadems of endlets bliss and glory; the other of Visitors or Travellers, who upon Earth against Satan, sin and the World do militate. This latter part, which consists of militants, cometh in the second place under the name of the universal Church: because being scattered over all the face of the whole Earth, it comprizeth within its circuit and complexion all those sheep of Christ, which in all the several flocks ate to be found, and are known to God only, and do really to Christs body and Kingdom appertain.

And this Church is rightly and usually called by us the universal ~~in~~visible Church, because as it is Gods Church, *re-*

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Is rather believed by faith than seen with bodily eyes. This Church, though it be yet in the world, yet it is not of the World, John 18. 36. Nor dash this Kingdom come with observation, for the faithful have it within them, Luke 17.20. yea, is their Congregation, who according to the riches of Gods glory, Ephes. 3. 16. are strongly corroborated by the spirit in the inner man, so as that Christ dwelleth in their hearts by faith, in whose respect Paul asserteth, 2 Tim. 4. 19. that the foundation of God is sure, and bath this seal that God knoweth who are his.

But for as much as she is yet in the way, and in her fights suspirereth, and out of the midst of the World, and in the World is collected, so as that she is, if I may so say, yet a making, it cometh to pass that more by an outward profession enter into it, who are hypocrites, than such as are true and sincere converts by faith unfeigned, whence ariseth that innumerable external and promiscuous multitude consisting of good and bad, unto which (but in respect only of those who really to Christs mystical body do appertain) the title also of the Catholick visible Church is not denied, Its face and condition is in the Holy Scripture painted out unto us thus, Matth. 13. 47. that she is like unto a Net, wherein are both good Fish and bad, unto a field wherein is good Wheat and also Tares, Matt. 13. 30. whereof Christ hath left us this heavy enunciation, Many are called but few are chosen, Matt. 20.16. (O dreadful sentence for Hypocrites and a numberless number of others besides!) Near after this manner is taken the name of the Universal Church: by these respects she is distinguished in her summetry.

And hereby it is evident how much we should all love, preserve, and labour after UNITY, seeing this Catholick Church, whose sons we profess our selves to be, is but one, as above hath been ostended and shewn; and besides, what every believer believeth, when he saith, I believe one holy Catholick Church: as namely, First, that God hath had, hath, and shall alwayes have, a collection of believers in the World, which though they differ in Rites and Ceremonies, yet are one in one faith, which all joynly and severally collected together, compose and constitute Christ body, Gods Kingdom, Christs Spouse, that is to say, Christs Catholick Church. Secondly, He believeth also, that this Universal Church of Gods predestinated ones will never be wholly abolished and rooted out of the World, yea, that that visible Universal Church, which was posited and named in the third place, shall not wholly cease to be in the World. Thirdly, He believeth that himself, as a lively Member thereof,

Unto SICILY.

thereof, doth appertain thereunto, and as he believeth it in his heart, so he doth profess it with his mouth unto salvation. Where let me add, that if a man be not yet actually in and of this Church, he must labour to be one with it by a gracious regeneration, according to John 3. 3, 5.

Omitting besides many other things, which might be thought upon and spoken, see only farther how we are not taught here in special to believe (much less excluding others) any particular, or singular Church or Churches only, but in general, we believe a Catholick Church, wheresoever she be, and of what parts soever she doth consist, whence these three Consecutaries do follow.

First, That there is none of the particular Churches, which comprehends all and singular believers and chosen ones; so as that out of it no salvation is to be had, as the Papists assert it of their Roman Church.

Secondly, That there may remain a whole and integral Universal Church in the World, when one and another, yea many of the particular Churches are successively destroyed, as such a thing happened to the *Arianists*.

Thirdly, That they do grievously offend, who do so closely adhere to any flock of the particular Churches, as that they do exclude all others, or most, from a salutiferous Communion, which some Lutherans do, and the Romanists generally. These things being premised, and for the future noted, it will in very deed appear, how much they make for our purpose.

C H A P. III.

*Of the Universal Churche's Union within it self, and
of the absolute necessity to Salvation, of having communion with it.*

That which in man is the soul, in the Subject Form, Life in the Body, in an Edifice-the ligature of its parts, that very near is in the universal Church of God, Union in it self, and Communion of all the several and singular members thereof with their head Christ, and among themselves. Take away from Man his soul, from the subject its form, life from the body, from the edifice the ligature of its parts, and there will be left nothing but carcases, confusions, ruines;

To take away from the Universal Church, Union and Communion, and you will have for Jerusalem a Babel, for Bethel a Bethaven, for life death, for salvation damnation. How necessary Unity and Union is in the Church, and Communion with her had by all that will be saved, will appear presently unto the considering seriously, how (I speak in special of men and Angels) all things generally and severally come out of One, and return and tend to one, in one, all and every one, have all in one God, as in the highest good; all do acquiesce; yea, how out of him, there is nothing but wrath, a curse, death and destruction, both certain and tremendous and dreadful; and how most highly necessary therefore, how appetible, how salutiferous it is, to be United to God, unto life, to glory æternal.

But now since Adams fall into sin, not a man can return unto him again without the Mediator Christ, nor can any unless Christ lead, tie, and unite him, be joyned with him, himself saying, John 14. 6. I am the way, the truth, and the life: and Peter crying, Act. 4. 12. There is no other name under Heaven given among men, whereby we must be saved: and Paul, 1 Cor. 3. 11. For other foundation can no man lay, than that is laid, which is Jesus Christ: and John, 1 John 5. 12. This is the witness of the Son of God: he that hath the Son hath life, he that hath not the Son, hath not life: and the whole company of the Apostles by the mouth of Peter, John 6. 68. To whom shall we go, thou hast the words of eternal life: and he only it is, of whom the heavenly voice was heard, Matt. 17. 5. Thou art my beloved Son, in whom I am well pleased: yea, that self-same Son of God, being most nearly united with the Father and the Holy Ghost, and if I may so say, unissimus, most one, as being of the same substance. Divinity, and Eternity, for the procuring, meriting, effecting, and so all eternities to be kept union with God; of his infinite mercy would, and out of Gods good will and pleasure and justice was bound, and in the fulness of time did in very deed, unite to himself our humane nature; that is to say, assumed it in the Unity of his person, and hath not only joyned it with himself, but doth daily re-joyn with himself all such as by him return to God and are saved by the spirit, into one body, (not into many) which is his Church Universal, and so doth powerfully preserve them, whilst they are so rejoyned. From which wonderful and altogether divine modes, and bonds beyond all our capacity most strait and near, such arguments as these may be drawn and connect-ed. As necessary, there is therefore for mane to aby his re-

turn to God, and his inseparable and everlasting connexion and conjunction with him as with the highest good: and as necessary for that cause there was the most mysterious (*Myste-*
risosissima in Latin): Incarnation of the second person in the Deity; so necessary is the *union* of the Church with her Head, and our mutual society and Communion, if we will be saved, with that Catholick Church. God is *one*, and in himself most conjunct: (*conunctissimus*) one Mediator between God and Man, Christ, and he also by the *union* of his two Natures in one person most conjunct: (*conunctissimus quoque*) one Church, lastly, Christ's one body, and she also most joyned: (*conunctissima*) but unto thee, neither Gods highest *unity*, nor the Union of Christ's two Natures, nor yet that great *conjunction* of the Catholick Church with her Head, and in her self, can avail any thing, unless thou be *united* with that Church, and in her with Christ her Head, and by Christ with God; who is the highest good.

Here thou mayest see, Courteous Reader, why the sacred Scripture doth so highly depradicate and commend so much and so carefully the necessity of this sacred Union and Communion, to the *Ephesians*: Ephes. 4. 3, 4, 5, 6. Endeavouring to keep the *unity* of the *Spirit*, in the bond of peace. There is one body, and one *Spirit*, even as you are called in one hope of your *Vocation*. There is one Lord, one faith, one Baptism, one God and Father of all, which is above all, through all, and in you all. Note, I pray you, how many *unities* are here commemorated; eight namely, that that great Doctor of the Gentiles might thereby extimulate us to that sacred union, whereof here we tractate and speak. And in the Person of the *Philippians*, he doth bespeak and exhort all the faithful in all places and at all times, and so the whole Catholick Church, and therein thee and me, saying, Phil. 2. 1, 2. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the *Spirit*, if any compassion and mercy, fulfil my joy, that ye be like minded, having the same love, being of one accord, and of one Judgment. What more lively? what more tender? what more strong? what more efficacious could ever be spoken, yea, excoitated than these exhortations? which yet how are they slighted, despised, contemned by most Christians, and chiefly by contentious Divines, experience doth proclaim, and the hearts of the faithful do bewail. Lastly, What did our blessed Saviour ever more earnestly and ardently contend for, by his ~~prayers~~ to his heavenly Father, than that we might

* Of which more
hereafter.

be one? See the whole * 17.ch. of Job.almost, and expend with thy self how those prayers for our uniting were then effused, when he sacrificed himself for a sacrifice for us, and was even ready to offer himself for an oblation of a sweet fragrance; which may be a great document to us, that they only shall reap the fruits of his sacrifice, who study unity and abide in union.

Hear the Scripture also crying out against Divisions, rents, and partialities, and prohibiting and condemning them. That our most high Prophet and Doctor hath with his own mouth pronounced it, Matt. 12. 25. That a Kingdom divided against it self cannot stand: and Paul hath these words in his Epistle to the Romans, Rom. 16. 17. I beseech you Brethren, mark those which sow divisions among you, against the doctrine which you have learned, and avoid them: and elsewhere namely to the Corinthians he writeth, I beseech you Brethren, by the name of our Lord Jesus Christ, that you all speak the same things, and that there be no divisions among you: but that you be compacted together in one mind, and one judgment: For it is declared unto me, that there are contentions among you. Now this I say that every one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ: is Christ divided? was Paul crucified for you? or were you Baptized in the name of Paul?

Now these things were written and spoken to a particular Church, and chiefly of divisions about the doctrine of Christ: but who can deny it, that it was for the edification of the whole Church, which is prohibited to be for any Schisms or dissensions whatsoever? Here cometh to be considered that so much decantated and withal most true and ancient Axiom: *Without the Church there is no Salvation*, which mightily maketh for our purpose, being rightly understood, and not wrested, as it is by some. But thus it will be well, and according to Gods word understood, if it be said, that to assert that, without the Church there is no salvation, is to say, that without Union and Communion with the Universal Church, without Gods grace, which in her only is administered, without Christ the Universal and only head of the Church, without the faith of the Universal Church, without the Churches fundamental Doctrine, no salvation is to be had: but certain damnation must be expected. Whilst I ingeminare and repeat so the Word Universal, or Catholick Church, I would have this, that without Communion with a particular Church, whatsoever or how great soever she be, no salvation may be had: and this I would not have ~~any~~ any

any particular Church should take so much upon her, and come to such a height of pride as to appropriate the common salvation to her self only, contemning most injuriously and also precipitantly condemning other particular Churches, divided from her in times and places, and somewhat varying from her in Ceremonies or doctrines which are not fundamentals, and proudly boasting her self to be the only Catholick Church; for what is this but to confound all? to mix Earth with Heaven? and chiefly to deprive the universal Church of her priviledges, and in one word to tyrannize it over others? These things which I have commemorated of the absolute necessity of having Union and Communion with the Catholick Church may seem to thee to be things but vulgar and obvious to every one, and therefore to what end are they so accurately and diligently reiterated, and with much contention of voice ingeminated? But O that they did inhere so deeply in the hearts of the Christians of this our age! were so carefully revocated to their practice, as they are by the vulgar presumed to be known! But I could easily prove, that as I noted first, out of the not understanding, or at least, not observing thereof, there were bred and still are bred infinite seeds of Schisms, and good Lord! if the same things were duly considered, O what a necessity of that most holy Union would thencefrom appear! what Unity would be perceived, if it were kept and preserved! how much to be loved and followed would it be acknowledged! But who of many Christians in these exulcerated times doth mind this? yea, who almost is not hurried into the contraries thereof, and offends God sadly? and that even then when he seemeth to be inflamed with zeal for God? and this hath provoked me to provoke you to Unity. O good God, do thou thy self excitate the Readers of these lines to an holy Union and Communion with the Holy Catholick Church, and amongst and with themselves, I humbly obsecrate and beseech thee.

C H A P. III.

How every Particular or Special Church, and each faithful member thereof, ought to maintain an holy Union and Communion with the holy Catholick Church.

WE have evinced it to be necessary for all that will be saved, to be Incorporated and United intimately and most divinely with the Catholick Church, without which no salvation can be obtained. But this must be well known, that the same Universal Church consists of a Triumphant Church in the Heavens, and a Militant on Earth: and this again by innumerable flocks here and there, thorow this wide World by times and regions dispersed; yea, an approved and to the holy Scripture consonant assertion it is, (if strictly and veraciously we be pleased to speak) that she is composed of all and only the elect and true believers thorow all the special congregations (I mean that part which the World becircleth) scattered, who all generally and severally do, by the spirit of God, in a stupendious and altogether divine manner, gather themselves together into Christ's body, which is but one: whence this grand question offereth it self to be discussed, inquired into, and resolved; *How and after what mode and manner each particular church in and with the universal church, may and ought to have and to keep up a sweet communion?* again, *how each single Christian ought in his place to behave himself, that in that communion his poor soul may obtain salvation?*

We begin with and take an example from the several faithful ones, which Christ hath in the particular flocks, of which, as multitudes of Unities, so all congregations are conjoined: as it is manifestly known, every one of Gods faithful ones of what state or condition soever he be, must much and often remunite the things formerly disseminated and spoke of the Universal Church, of the necessity of Union and Communion to be had with her, &c. as namely, that he distinctly understand, by what energies the said Union and Communion is to be held and maintained, first with the whole body of the Universal Church, and next with that prime and most glorious part of the Catholick Church, which comprizeth within

within its circuit and circumference the comprehended and triumphing ones, who mansion and shed abroad their beams of glory in the Kingdom of glory. (Here I begin to take liberty, being weary to be so strictly tied to my Latin expressions as hitherto I have tied my self.) And,

Lastly, with the other, which circumscribeth the Viators and Militants, and with the parts thereof. The Communion which I, as a believer, ought to have and keep with the Universal Church, is most internal, and altogether spiritual: for I do observe her with the whole most numerous Congregation of all Gods predestinated ones, apprehended and comprehended together in Heaven and Earth, and that after this sort and manner: when I pray, *Thy Kingdom come*, and when I profess, that *I believe an Holy Catholick Church*, then do I with the light of my mind contemplate, and with the most mighty and ardent motions of my heart imbrace Christ's whole mystical body, joyned with its head: that I acknowledg it for the Universal Church, that I intimately love it, that I reverently admire it, and that I am incorporated into it, as a lively member by faith of it: and lastly, do with all possible care, labour that I may be found worthy, through grace, of such a most blessed conjunction, and may eternally mansion therein. And here I am totally moved, transported and ravished at so high and great a dignation, as that I do wholly break out into joyes, prayers and thanksgivings, &c. Psal. 33. 12. *Blessed is that Nation whose God is the Lord, and the people whom he hath chosen for his inheritance:* and Psal. 106. 4. *Remember me, O Lord, with the favour which thou bearest unto thy people. O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy Nation, that I may glory with thine inheritance.* Thus and after the like manner is there observed and preserved, felt and perceived that most general, *In*ternal, and spiritual Communion with the universal body of Christ's Church. And thus I have here most compendiously and for a specimen only adumbrated those things which most copiously might be painted and pointed out by my silent pen, if I had time.

C H A P. IV.

Of the manner of our Communion with that part of the Universal Church, which hath obtained Heavens beatitude and felicity.

BUT here I do not subsist, but with the eyes of my faith reflexed and elevated to Heaven, I labour to contemplate that most glorious assembly, called the Church triumphant, which is not only a candidate of eternity, but is in very deed made an enjoyer of that same most blessed eternity by the gift of God, as it is revealed by his holy word; and this I do as one who also hath some Communion through Gods infinite grace, with the same ever blessed society.

And I. I believe this collection of beatified souls, which sit with Christ in glory, to be most blessed and perfect, and the same I do depredicate and declare, and thereat I also greatly rejoice.

II. For their consummated bliss, I do give the most high God and that our great God and Saviour Jesus Christ, who is Alpha and Omega, the head and consummator of our faith, as great thanks, as my regenerated spirit is able to conceive.

III. Nor am I ashamed in the name of Christ, to pray for the most glorious resurrection of their bodies to eternal life.

IV. With the erected powers of my mind I tend to the same beatity, and with the expanded wings of my faith and hope I am flying thither where they are, and there to mansion alwayes I do expect and desire, saying yea singing with that sweet singer of Israel, Psal. 55. 7. *Who will give me the wings of a Dove?* and Psal. 42. 2. *My soul thirsteth after the living God, when shall I come and appear before God?* and with blessed Paul, Phil. 1. 23. *I have a desire to depart, and to be with Christ, which is far better.* Moreover I say, O when, when will this my poor breathing and thirsting soul be in and with that ever blessed, ever glorious, ever joyous assembly of those beatified and everliving spirits, which do perpetually imbibe and drink in fresh and ineffable delights, and immerse themselves in whole Rivers of pure and perfect joyes, felicities, and pleasures, which are at the right hand of God for evermore, Psal. 16. 11.

V. And

V. And finally, whilst I am yet conflicting and fighting with sin and Satan, and in the way only to Heaven, and encompassed with many imperfections, I do endeavour, strive, and contend with all my might to lead an heavenly life inchoatively here, Phil. 3. 20. *For in Heaven is our conversation;* and the course which I take is this: By my prayers effused and offered to God day and night, thorow his enablement, by deep and daily searchings of the Holy Scriptures, by holy and heavenly meditations, wherein I am wont to bath my mind, by penitential tears, deprecations, purgations, and emendations, and to be short, by living as strict, as precise, as exact, circumspect, and holy a life, as with Gods mighty help I can possibly live, *living it by the faith of the Son of God, who loved me and gave himself for me, and by his merits only, (and not by my works) I hope to be saved.* And thus I begin to become a municeps, confort, and fellow citizen with the Saints in Heaven, Eph. 2. 20.

By this now it appeareth luculently and clearly to all, how you and I, and he, and such and such others, both persons and particular flocks and Churches observe and keep a communion, even whilst they are and groan in this Valley of tears, with these beatified spirits, which in that triumphant Church do send forth their sparkling beams of glory with joy unutterable and full of glory.

There are some (which may not be dissimulated and concealed) who have excoitated other ligaments of Union with the celestial assembly, other modes of communion, as namely, prayers to be poured out, and by them to be Heard; votes also to be nuncupated and made, Temples to be consecrated, authorities and offices in and over the Kingdoms of the World to be excercised, over men, beasts, maladies, &c. But for as much as by Gods holy and unerring word we are plainly and fully perswaded, that a religious worship, whereunto these things properly do appertain, with all the parts and degrees thereof are due to God only, we doubt not to pronounce, that the same are all without and against the word of God adinvented, and therefore illicite, superstitious, and dishonestments and reproaches rather to those blessed and glorious spirits above, than honorifick offices. Nor are we to seek any other bonds and ligaments of Union with that sacred and most blessed and blissful society, than God hath manifested in his Scriptural verity.

C H A P. V.

Of the mode and manner of Communion to be had and kept with that part of the Catholick Church which consists of Militants here on Earth.

* understand in
all things lawful
by the word
of God.

Being now drawing near to that * Communion which is to be had and maintained with the militant Church and her parts, (which very briefly and in most general terms, we shall indigitate and teach)

we desire you to mind this, that there are diffused thorow the whole World, East and South, West and North, various and almost infinite flocks of Christians, known and unknown, for their Ceremonies, manners of government, and some doctrines too, differing one from another: wherein yet there are innumerable godly sheep of Jesus Christ, which being into his mystical body truly ingrafted, unto his Kingdom do doubtless appertain. Now to neglect, contemn, yea, condemn all these, would be a most grievous sin against charity, and a most hainous crime against God and Christ himself. We are rather to tie together the ligaments of the here required spiritual Union, and to exercise all possible offices of love towards them: as for example, I hold it fit, that we do with the bowels of our minds, that is to say, with our spirits and loves especially, as with two Arms of our souls, to imbrace all those flocks and all their several members, though for the most part we know them not: and also I think it requisite, that we do continually recommend them unto God by our most ardent supplications poured out, like water, before his high and heavenly Majesty. And lastly I say, we are to be each of us most parate and ready, when there is an occasion proffered, to adjuvate and to serve them with all Christian services.

But if thou subsist here, and advance no farther than these most general advisements will carry thee, these thoughts, these prayers, these offices even now commemorated I mean, thou wilt effect nothing; for well known it is, that we cannot have or keep any external Communion, that is, one that is notable and conspicuous by outward symbols, with every visible congregation of Christ: much less with every

sheep therein ; and yet evident it is , and as clear as the Sun , that bright shining Lamp of Heaven , out of the Sacred Scriptures , and by reason , that they be discriminated , known and acknowledged by an apert , and external profession , and that they shine forth as the luminaries of Heaven before men , men looking more after our works than words : and so to be and abide in such an outward Communion . For to curstiate and run still to and fro , here and there , and so to remain still without the pale of a visible Church and congregation , is unto the here spoken of salvifick or saving Communion most pernicious and quite contrary : which yet I see done by many , and cannot but much deplore , lament , and bewail .

Most certainly such *unstable* Souls do vanish in their thoughts , and desiring to be every where , are no where : as being ignorant and uncertain to what particular Church or flock they shall adjoyne themselves . And therefore seeing every one ought to be , and to abide in the external Communion of a certain Church , let who will be accounted believers , observe these two things .

I. Let them have and judiciously chuse a particular or special congregation , either that which is in the place wherein they were born and bred , (if it be not impure and tyrannical) or that whereunto they are led , and called effectually , and admitted duly upon a previous tryal and probation . For I would not have every one to be taken in for a member , and a Communicant , because he is born and bred in such a Parish , wherein he liveth , and because he was Baptized therein , and is wont to hear Sermons ; there is more required , as namely , faith and holiness : else we make of a Church a Chaos of a Christian Congregation , a Synagogue of Sathan : this by the by : And now I proceed , and when men are so gathered into a particular Church , such a one I mean wherein the word of Christ is sincerely predicated and taught , and Christs two sacraments purely administered , which two things are reputed to be distinguishing signs of a true Church ; then let them persist in the external Communion of that Church , whilst they mansion in the place where it is , or thereabouts : and let them evidence their communion with it by a publick profession and confession , that is , let them hear and imbibe and drink in the wholesome doctrine therein taught , let them make use of the holy Sacraments , upon a foregoing due and necessary examen , search , and tryal , and especially let them in that Church exercise themselves to all maner of godliness , and offices of charity : let them devote

devote considerable times and seasons for the reading of the holy Scripture in their families , for heavenly meditations , for catechising their Children and Servants , and that upon the Lords day more abundantly than any other day : and yet more especially let them infer the high-soaring wings of their most ardent prayers into Heaven it self , and there obsecrate the highest Majesty for the Churches Unity ; and for all other necessaries for the life present both Spiritual and Temporal , and that which is to come .

II. Let them take heed , lest they do either totally and without discretion and exception condemn all other Christian flocks , arrogantly attributing to themselves and their Churches only the title and priviledges of the true Catholick Church , excluding all others . If these things be observed and done , men will , whilst they are so knit and bound to an external Communion in and with a visible particular Church , also be and persist in the holy Communion of the Church Universal , whereof their particular is a part , piece and member . And what is here required of the particular Members of each special Church must also be thought on and observed by the whole bodies of integral and singular Congregations , which consist of their individual Members .

I might here immerse my self into an ocean of matter , but I must revoke my self , and consider that I have many other things to utter besides these , and therefore I will now say no more but this , that thus far I have carried on what first I promised , and that necessarily : because I see how most men are so affixed to their particular Churches , as that they do even vilipend , slight , and contemn , yea some of them condemn others , and so consequently become injurious to the Holy Catholick Church her self , yea , Christ himself , who is the Head thereof , God blessed for ever .

PARTITION II.

Wherein is handled the State of the Modern Universal Church, of the parts thereof.

C H A P. I.

Of the State of Christ's visible Church out of Europe.

I HAVE ended now my first Partition, wherein I made a long Voyage indeed, and yet I have only touched the things, which therein presented themselves unto my view, as not intending to digest them into a just tractate at this time, but to give my Reader a specimen only of them: though in very deed they are as momentous, as almost any: and now I shall set my Sails again, to make a second Voyage into another World of matter, viz. that of the Modern Universal Visible Church, and the several parts thereof existing in Europe, or elsewhere to be handled in part.

The Great God of Heaven fill my Sails with his heavenly wind, the Spirit I mean, which bloweth from Heaven, that so sailing and proceeding I may blessedly arrive at last at my design'd Haven, which is the Salvation of mens immortal Souls in the highest Heaven.

Now the whole face of this Modern Visible Church can hardly be beheld by one only view and sight, the members thereof being so dispersed thorow so many most remote and divers Empires, as that some of them cannot but be ignored by us and hid from us.

She is by antiquity divided into two general parts: the first part whereof hath been hitherto nominated, the Oriental, because the Greek Language hath obtained its use therein, and ~~doth~~ ^{doth} flourish in the Oriental coasts and places,

In respect of us : but now lieth occult , as it were , and anheleth there and languisheth . The truth is , that all and the singular Congregations of Christians that are extant , are not comprized in and by this partition : but yet for orders sake I will retain it , provided , that within the Circuit and under the name of Greeks other flocks also be understood , which are not in our *Europe* ; so that upon this division and sejunction of Christ's flock in these last times , some are more known to us than others ; and which is much more , some are found to be more pure than others . But here I shall not be large in the setting forth of the state of those parts of the Universal Visible Church dispersed in *Asia* and *Africa* under *Prestre John* , and *America* , and by name in *New-England* and diverse Islands , and in the *East-Indies* , where there are some not contemptible Churches of Christ , of all whom I have this to say , that though some of them enjoy much liberty , and are noted for their purity , yet there are not a few of them ,

and especially the* *Muscovian* , *African* , and *Abissine* , and those which groan under the *Turkish* yoke are immersed in gross and thick darkness , so as they are hardly able to breath . Now concerning our Communion which we are to have with them , take me thus .

Mind all that was spoken above concerning the manner of having Communion with the Holy Catholick Church here , and as occasion presents it self , and as far as thy ability will reach , and thy vocation will permit thee , shew them all Christian respects , that is , love and imbrace them with your inmost affection , and heartily pray to God for their preservation and deliverance . if they groan under *Turkish* Tyrannie , and that God will irradiate and enlighten them with a greater lustre and light of his blessed and Sacred Gospel , and take heed of judging and condemning them . But here what Christian breast can contain it self , and abstain from pouring forth most deep and sad complaints , and most bitter tears too , considering the horrid ruines of those once most flourishing Eastern Churches , and also the most profound oblivion , and most shameful neglect of them , which the Occidental Churches are guilty of , who not so much as offer them any Communion with them , nor labour to reclaim them from their errors , and thereupon to Unite with them ,

nor

* *Quae quidem Christum esse Messiam credunt , & Patriar chan Constantino-politanum agnoscunt , Pamque respunt , nimis tamen superstitione sunt , &c.*
Heming. in Psal. 84. p. 95.

nor once mention those Greeks* Muscovian, and African Churches in their prayers, that they may be purged both in their doctrines and lives, and so may come to be one with us; though they also as well as we renounce the Pope of Rome, and neither do nor will live under his Ecclesiastick Jurisdiction. As for me I'll therefore in the end of this partition use this petition; Let God arise, and let his Enemies be scattered. Fill the Earth O great God,

* Et de quibus lego quod
Sancta Biblia sunt in
linguam Muscoviticam
nuper versa, sis id fieri ita
volentibus, unde non me-
diocri spes emergit multa
quod mercatorum o-
pera Christum planius &
pleniussint agniture. Idem
ibid.

and that Oriental Countrey especially, once more with thy saving knowledg; excite Heroic Spirits, which may go to help, to deliver those poor Christians: Illuminate those Oriental flocks, and all others that are any where else, the Greek Churches especially, with a more clear and large light of thy glorious Gospel, and unite them with us in thy truth and in faith; that jointly with them, we may more and more abhor the evors and Idolatry of that great Anti-Christ, and may both together, be nearer than ever, yet united to thee our head, Christ. O celestial love! O infinite charity! embrace thou the Oriental Churches and all others even now spoken of with thine infinite and unmerited love, that they may love thee purely and universally all and every one of them, and that having left all their Erratick opinions, they may entertain, defend, and propagate thy Gospel with us fully and sincerely, especially in thole Territories, wherein Mahomets blasphemies against Christ are belched forth, predicated and magnified. O sempiternal heat and fire, inflame those Oriental Churches which are under those Patriarchs, that they may not be cooled Altogether; preserve them by the Saviour and preserver of the World, and cleanse them in his pretious blood, that they may not perish in their uncleanness any of them for ever. O great King Jesus Christ! defend them that they may lie hid safely and live holily here, and hereafter, everlastinglly. Amen.

PARTITION III.

*Comprehending a Description of those parts of
the Modern Universal Visible Churches,
which are in our western Orbe.*

C H A P. I.

*Of the Lutheran and Protestant Churches, and their
Rise.*

OF the European and Occidental part of the present Universal Visible Church I now desire to meditate, and to speak a little more accurately, letting out my self into such pertinent discourses as my present design, scope and purpose doth require, because the knowldg of it is more direct and clear to us; their obligation a little stricter, and their Conjunction and Communion more necessary and nearer. The great God speed and prosper this my new Navigation, for his glory and his Churches most blessed Union. All such as know any thing of Europes state and condition are not ignorant of this, that the Occidental Church was in the former age rent and divided into several swarms, after she had been a long time most grievously pressed and even almost quite oppressed for some ages past by the tyrannical domination usurped over it by that oblique Apocalyptic Beast, the Pope of Rome, I mean, which to obtain his Dominion did lay hold on any occasion, and had introduced into it by degrees, and by little and little successively and cunningly, several Heresies and Superstitious sordid inventions of his own, and pollutions; for in her bosome did rise in many places, great Spirits, which being weary of such great evils, and having by their reading of the most holy principles of our Christian Religion, and the comparing thereof with such ~~doctrines~~

doctrines as were then obtruded and entertained, did find a great many of them to be greatly noxious to the purity of the true doctrine of the Gospel, yea, deprehended them to have been for that end invented, that they might Midwife-like help forward the Papal tyranny conceived and ready to be brought forth, and being brought forth to light, or rather darkies, might nurse, strengthen, and confirm the same, and that with the great *dispendium* and damage of many thousand souls; whence it came that they took courage to occur so many great and grievous maladies, and to cure them if possible; converting therefore and turning themselves to Remedies, they did diligently admonish and revocate the erring, sollicite the gain-saying, excite the lingring, obtest and obsecrate all fervently, heartily, frequently, that they would look to themselves, see their evils, and suffer them to be removed, and to never left admonishing, revocating, and obsecrating, till a good part of Christians, mansioning in the European parts of the World, did awake and entertain serious thoughts of saving themselves and others from a *crooked Generation*; which being afterwards well augmented, and also confirmed, and cemented took counsel and resolved to follow the heavenly call of God, leaving a great number of others sadly immersed, through their own fault, in most profound and dreadful darkness: but they could not be so happy as to be there tolerated among them purely to serve their God, to profess the known truth, to follow the Lamb whithersoever he goeth; but that other part of the Occidental Church did rage against them in a most cruel, tremendous, and direful manner, did expel them, did by most exquisite torments of all sorts kill and slay an infinite number of them, nor would cease, till they had enforced them to provide for themselves to form purer Congregations, to reform what was amiss, to conform their wayes to Gods will, and to confirm themselves and others in the known verity. Thus God did excite such men, whose winged Souls did make and aspire Heaven-ward, Union-ward, Reformation-ward, and prospered.

And so it came to pass that two parties in Europe, consisting of innumerable flocks, did rise one against the other, the one loving Captivity, and preferring it before the offered verity: but as for the other, that being expelled and desirous of liberty, did with much difficulty obtain it. The former we call the modern *Roman* Church, the latter is the Church of the Protestants, and of few others; those last,

* As Antinomians, Weigelians, and such like.

If they were of their family (For its well known that they are far dissident from them) but only because by an external profession they are , though not for the like just causes, from the Roman Church discriminated. The *Roman Synagogue* seemeth to be one , but if she be nearly looked into, will assuredly appear to be various ; for first , that hierarchy is, for her elation , most superhious , for her boasting , most clamorous , (*Sonorissima In Latin*) for ceremonies and a painted worship , most conspicuous , for wealth and riches most mighty and valourous , for multitudes most numerous , consisting of an High Priest wearing a triple Crown of Cardinals which take themselves to be Kings fellows , of Bishops which are Electors , Princes and Lords over great Territories , and almost an infinite number of Monks , arrogantly and unjustly vindicating and assuming to her self only the name and priviledg of the Catholick Church , whereas we more truly (not judging of each single person , but speaking generally only) take her to be a faction against the purer doctrine , a light-fleeing and shunning multitude , a pest in the body , a tyrannie in the Church , and lastly poysion in that part of the Church poured out . There is also a very great number of people , which the abovesaid Tyrannical Church detains as Captives , among which doubtless there be some , who under her grievous Yoke do groan and look hard for better and easier times , and others who immersed in darkness , yet would happily receive and entertain both light and liberty if it were

* As I am informed by Merchants who have lived among them.

once offered : all these collections constitute and make up the modern *Roman Church* , being miserably captivated with most pernicious errors , implicated and with most sad superstitions conspurcated and defiled . But I desire next with all my Sails abroad to navigate over the Sea of matter , which is now before me , to that other part of the Christian World , the other part of the Occidental Church , I mean , ejected rather than voluntarily departed , yet departed , and now by her external communion variously distinguished , and in her going out also fallen out and divided . O sad ! Which great evil that I may in some sort set out and describe , I here compare the going out of the Occidental Churches out of Papacy , with the Israelites egress out of Egypt . That Nation after many , very many troubles exaulted and suffered , and at last ~~suffered~~ and overcome ,

overcome, went out at last, being expelled; and so it did fare with our forefathers, they went out, but were forced, were violently ejected. That egress happened by night, which is the Mother of confusion, whence it came to pass, that some crying, others running, few knowing one another, all happily tumultuating went out: and therefore what wonder is it that our friends being constrained to give way to the peoples fury, did somewhat tumultuously and confusedly depart also? it were a thing more to be admired, if it had hapned otherwise. In the first dayes of *Israels* exit and going out, all and every one could not proceed alike, but some went before others, happily did out-run others: and here it must be confessed, that all made not the like progress in the beginning, but some did preceed and antevert others. Again many went out of *Egypt*, accompanied Gods people, rejoiced in their deliverance, and were greatly delighted with the sudden metamorphosis and change of their condition, which yet were not true *Israelites*, that is spiritual *Israelites*, and who afterwards raised tumults, seminated the seed of faction, created much evil for themselves and for Gods people; which self same thing fell out so too at our friends going out of the mystical *Egypt*, for all that went out were not true *Nathanaels* and *Isr.ites* neither, for some sowed the seed of discord, * others * As Levellers &c. plain tumults, others errors, so that

with some God was not well pleased. In summ, the *Israelite* Nation at last did come to be a well ordered and disciplin'd people, being arrived at the foot of mount *Sinsi*, and there having heard Gods voice speaking unto them, received his holy Law; God grant that we may all likewise now at last become a well ordered, well governed, well disciplined, well united people indeed: and he bless my poor labours for the same end, so as that this my failing forth may prove to my self auspicious and prosperous, and to many precious souls saving and salutiferous.

But I must make a regrets to my former matter. After God had excited *Wickilf*, *Hus*, *Jerom of Prague*, and especially the *Albigenses*, and *Waldenses*, which in several places and at sundry times did study to advance the Reformation and amendment of the *Occidental Church*, and that with good and great success, their Churches, not being few and contemptible, did flourish by suffering; there arose at last in *Germany* a most admirable man for his faith and vertue, even a Swan, whom the Papists could not burn, though they burned a Goose, that is to say ~~CD~~ *Hus*, which name in the *Bohemian* language

signifieth a Goose, as the said *Hus* foretold it at his burning, saying, Now you burn a Goose, but an hundred year hence will come a Swan, (meaning *Luther* who came an hundred years after) which you will not be able to burn. This Swan did so sing, and like a Trumpeter did so sound his Trumpet, as that thereby a great part of that City called *Babylon* fell, witness besides *Germany* divers Nations and Kingdoms, which afterwards imbraced the Gospel and fell off from the Pope of *Rome*, I mean, *Denmark*, *Swedeland*, *Hungary*, *Bohemia*, which begun to fall off in *Hus's* time; I add, *England*, *Scotland*, and *Ireland* also to the foresaid number, and a good part of *France* and *Poland*, besides the *Netherlands* and *Helvetia*. For about the same time, when great *Luther* did send forth the first rayes of the everlasting Gospel in *Saxonie*, there arose in *Helvetia* *Huldricus Zwinglius* born in *wilden Housen* (not to speak of others of whom was *Weßelius*, before *Luther* was born, *Keysembergius*, *Fabricius*, *Capito*, *Oecolampadius*) a courageous and well learned man, who having drawn out of the same Fountrain, the same doctrines, did propose it to his people in a primary City of *Helvetia*, called *Zurich*, and had some years before in a place called *Claris* (in Latin *Claronia*) with much fruit published the everlasting Gospel, from the year 1526, after he had himself drunk in the purer doctrine of justification, being delivered to him by great witten-bash of *Briel* from the year 1505, out of whole disputation, publickly held, he had also learned, that the busyness of the Popes indulgences is nothing else but a meer deceit; and this before *Luther* had thought of any oppugning and opposing of the same Indulgences: hereupon by the happy labours of *Zwinglius* and of others also besides him a great part of *Helvetia* in proces of time did take better counsels, imbibe the purer doctrine of Christ's holy Gospel demonstrated and shewn unto them by the word of God, and Reformation was by a lawful and publick Authority and freedom inchoated and promoted, and so the *Helvetian* Churches were then formed, and so were others, in other Common-wealths and places, great *Calvin* labouring together with *Zwinglius*, and after *Zwinglius*, and preaching the everlasting Gospel in that Famous City *Geneva*, situated in the confines of *Helvetia* and *Italy*, where I also the least of Gods Ministers have preached a constant publick lecture, by an order from the University, when I was a student there. Where note that all these latter Churches are called the reformed Churches, because they are somewhat purer and more reformed than the *Luthrians*, who hold some erroneous opinions, as that of *Consubstantiation*, as that of *the* *unity* of Christ's

Christ's body, and some others, which notwithstanding both have subscribed, as I said above, to one and the same confession, and so in that respect were United, and thereupon are tolerated in the Roman Empire unto this day.

C H A P. II.

In what part and Degree each particular Church in the West is to be held in the Universal Church.

Being full fraughted with matter relating to the Churches Union and Communion, I shall again lanch forth, and go down into the deep, I mean, of my subject which I have undertaken to treat of; and whereas those Universal and single flocks, as many as they be, and whatsoever they be, do generally and commonly retain the name and profession of Christian folks, and yet because some are purer than others, so as that many of them, as I insinuated heretofore, are gone off from the pure fountain and doctrines flowing from Gods blessed and holy word, we will now see in what place and degree, we are to hold every one of those particular Congregations, which are in that Universal Visible Church, and in special in the *Occidental* Churches Communion, whose parts are yet aliquantule, as we use to say. The *Modern Roman* Church is held by us Protestants generally to be erroneous in the highest degree, for Idolatrous in many things, for tyrannical after a most tremendous manner, as by Martyrologies it doth clearly appear, yea and for Schismatical too, that is, for one which by her own fault, her heresies, her superstitions, her tyranny chiefly hath given us a just cause of Schisms and still giveth, and that both in respect of the Greek Church and of the Protestant Church. As for the Greek Church, that hath abundantly proved and experimented it, and so for the Protestants, 'tis evident that she, not they have a just cause for a Separation, because she would not be healed of her deadly wounds and maladies by the Soul-curing word of God, but did rage against such as did admonish her, did extrude them by her cruelty, did damn them being extirped, and still doth her utmost to extirpate them utterly; wherefore, that therefore we neither may have any external

ternal communion with her, because of her fury against us, nor because of our consciences, nor of our own good will, unless we will again undergo and bear the insufferable yoke of her tyrannie, and be contaminated and defiled with her errors, superstitions, and traditions against the foundations of our Christian Religion, with the dispendium and forfeiture of our Souls salvation.

What then? shall we imitate them in their fury? shall we damn them all promiscuously? shall we give them quite over, and have no more to do with them everlastinglly? Far be it, far be it from us to be so obdurate, so hard hearted: what then shall we do to them? being contented with our fundamental purity, let us beware of their impurity, but withal, let us desire their correction, emendation, and salvation with all our hearts, endeavouring * to win and re-

* Galeacius Caraccioli the Marquis would adventure his life to win and to draw his wife from Popery to the reformed religion, by his coming to her. Clark in his life, p. 95.

claim them by all holy means and wayes, and especially by our most loving invitations, by instructions, by good examples given them, by our godly lives I mean, we shining as the fair sparkling luminaries of Heaven, to give them light, wherein they may walk after us, striving to be heavened together with us in bliss and blessedness, peace and

tranquillity, glory and immortality, to all eternity. I add, and let us lay hold on all occasions to seek, to gain, to obtain their souls salvation by all means possible and imaginable, considering, that God hath not (as far as we know) sent and given to that Church, and all her members a final and absolute Bill of divorceement, never more to have any thing to do with any of them for ever; but that he rather extendeth the arms of his mercy to them daily, revoking them from their errors, and alluring them unto and into that most edulcated and sweet communion with his truly holy Catholick Church, which I have so much discoursed of: considering also and expending this, that we are living and breathing in a time, wherein that shrill and loud-founding voice is heard, Revel. 18. 4. *Come out of her (namely Babylon or the Romish Church) my people:*

As for Socinians, and such as are like them, take what I have to say of their Conventicles thus:

Although I dare not presume to judge, or to condemn any particular person among them, yea rather am Christianly affected towards them, yet God forbid that I should advise any

to have any external Communion with them in their doctrine or worship; For what Christian can get leave of his conscience to associate himself with those , by whom the very foundation of Christianity is shaken and convulsed , the faith of the Son of God undermined , his eternal Deity abnegated and flatly denied , and his most necessary satisfaction for our sins, being of an eternal value , and of an infinite weight with God , is wholly taken away and destroyed : so that some have made this question to be discussed and resolved about them, whether they may be deemed Christians at all , yea , or no ? There remains then now in the *Occidental Visible Church* , two parts, which might be and ought to be one , and if you respect their fundamental doctrines in some sort are truly one, as also they have hitherto been both called by the name of Protestants in the *Roman Empire* , and do constitute the other state of the said Empire , and have joynly unto the *Augustiane confession* consented and subscribed ; these two noble and notable bodies , consisting of almost Infinite singular flocks , which have diffused themselves since the time of Reformation , through *Europes Kingdoms and Countries* , I for my part take to be the purest of all the particular Churches that I know in the Universal Visible Church of Christ ; but yet I add this too , that they are not equally pure in all points , and things , which notwithstanding , they ought both to be at Unity in themselves , living together in Charity , in Amity , and in a holy fraternity , which the God of peace in mercy grant. And thus this my Voyage is ended with this Chapter: and I am now ready for another , which I must make in the next , the Lord direct me in it.

C H A P. III.

*How the Lutherans and Reformed Churches beyond Seas
may be United.*

~8

Having hitherto made my way to my desired port , which is called *union*, through that Sea of matter , which I handled in my two former Chapters , and which were as two necessary preliminaries to me , I now shall sail a little farther

farther, if that blessed Wind, which is called Gods holy Spirit, do favour me, and blow fair for me, and so come to my third Chapter, concerning the Protestant Churches in Europe in special, and by name the Lutherans and Reformed Churches beyond the Sea, shewing how they should maintain a sweet Communion between themselves: for well known it is, how these two are upon the matter one in fundamentals, yet have had many skirmishes and paper battles, dimicating and fighting one against another, especially since the peace made between *Luther* and *Zwinglius* at * Marburg An. 1529.

hath been broken, by whom God
* *Videntur Partis Ir- knoweth, and some men can tell*
nicon. too, which breach might easily be
made up, if both parties would but a

little become and bear one with another, and though they cannot come up to the holding of one and the same opinion in all things, would yield one to the other so far, as to agree to this, that each party, retaining its opinions in some doctrines, and Ceremonies too, and Church Government, and keeping its distinct bodies, or Churches, and Congregations, should only acknowledg this, that they agree in the fundamentals, and that in other things they will tolerate one another patiently, till things be decided finally, and the truth be revealed to either of them more fully, will abstain from damning, and persecuting one another, as formerly; will also oblige one another by all manner of mutual good-turns and offices of love and piety done by both for the glory of God, and their own Souls eternal good, will likewise stand together as one man against the common enemy, I mean that man of sin, which if they would do, there would be no more such disagreeing, no more such fighting, no more such reviling, no more such vilifying, no more such jarring as there hath been among them, yea, this would be a likelier way than that which they have taken hitherto, when they were so bitter and so harsh one against another, to bring them to Heaven, where *Luther* and *Zwinglius* are good friends, being both cloathed with Sidereal, yea, Angelical brightness, where there are only friends and no enemies, enemies not being suffered to live there, but such only as have lived here in peace, and are now entred into peace, peace I mean which passeth all understanding. Now as I am for a brotherly Union to be maintained by those two parties beyond the Seas among themselves, so I do perswade our English Protestants, to have an holy Communion also with the same parties: Whereupon cometh in this consecrety, that if we must be so one and so keep up

a * Communion with those abroad beyond the Seas, much more we should be one and have Communion one with another at home, if we mean to come home to our home in Heaven, where brethren do truly, absolutely and perfectly cohabit together in Unity, where Unity lasteth to all eternity, where there is but one Mediator, and one Intercessor, at the right hand of God, one City of the living God, one Kingdom of our Lord and Saviour Jesus Christ, and but one beatifical vision of God to an endless duration: but of this you will hear more when I come to take my next voyage which is even at hand, and hasteneth me to my 4th Partition.

PARTITION IV.

Of the English Protestants.

C H A P. I.

Wherein they are represented to us, and a way is shewn whereby they may be United.

Having premised some preliminaries in my former Partitions, which have been to me as so many Voyages, I shall now with all my sails spread abroad, enter that Sea of matter, that is before me, and must be Sailed over, in and by this fourth Partition, concerning our *English* Protestants now divided into Conformists and Nonconformists: As for the first sort of them, they do all use the *English* Liturgy, unto which they subscribe, and according to which they serve God in their publick worship, professing the same faith and Doctrine with other reformed Protestants in *Europe*: but the other, Nonconformists I mean, refuse to do the same; desiring

siring to be freed from the same , because they say , that they cannot with a safe conscience do it , not condemning their brethren who conform , and with whom in fundamental doctrines they symphonize and accord , and they are deterred from Conforming especially , as they say , by some declarations , whereof this is one , to be declared by such as will be ordained .

I A. B. give mine unfeigned assent and consent to all and singular things contained and prescribed in the book , whose title is , The Book of Common Prayer , and of the administration of the Sacraments , and of other Rites and Ceremonies of the Church according to the custom of the Church of England , together with a Psalter , or the Psalms of David pointed ; whether to be sung or to be read in the Church , and the form and manner of ordaining and consecrating Bishops , Priests , and Deacons . Besides which there is another declaration publickly before the whole Congregation to be recited , which , together with the Nomination of the Church Government , Rites and Ceremonies themselves so much spoken for and against by many , I voluntarily omit for the sake of Union , and that I may not cause our old wounds to bleed again afresh : This only I will say , that Conscience is such a tender thing , as that it doth and will shun the least thing that goeth against it , being like the apple of a mans eye , which is so tender , as that it cannot endure the least mote .

My next work is to speak of the manner by which both parties may be reconciled , conjoyned and United ; and here I know is much expected to be said , but I'le deliver my mind in a few words .

* Advise I will not ,
it being too high a thing
for me to do , as transcending
the Sphere of my low
capacity .

and the States of the Empire received with this condition , that all such as would assent thereto should enjoy the liberty of their Consciences , though they did not use the

I could * wish , that as in the Roman Empire , for Unions and Reconciliations sake amongst the dissenting Protestants the Augustane confession , which I mentioned for the same purpose in my Dedication , was formed , and by the Emperor

Rites and * Ceremonies ,
* I cannot but adscibe here the words which were formerly ob-
of D. Henric. Altingius my old friend , served in the Empire ,
which he hath in his book called Controv. de Ceremoniis , p. 148 . by others : & the
like

* like here in *England*, may be done by the advice of Godly Divines consisting of both dissenting parties. But what do I wish? I will rather leave this whole busiaess to the Parliament it self to be ordered at their pleasure, and by their great wisdom.

For therein we have a wise and clement King, who when he was beyond the Seas in *France*, and *Germany*, became an eye-witness of the liberty of Conscience, which is there enjoyed; we have in it; *Præfules* and *Proceres*, (as we use to say in Latin) who for the Nobility of their families, the sagacity of their judgments, the knowldg of various Sciences, solidity of learning, piety of living, and long experience in matters of State are most famous, eminent, and illustrious, and therefore can most easily judg what in this case is to be done, ordered, and decerned. I add only, let us inferiors, who dissent in Circumstantialis in the mean time, till things be settled for a Sacred Union, by the King and his Parliament, Unite as far as possibly and lawfully we may, according to Gods written verity, maintaining a brotherly Union and Communion, and that in things wherein we do agree, bearing one with another in things wherein we cannot yet accord, (called Ceremonial, and Circumstantial) till God shall more fully than ever yet reveal his mind about things now controverted among us, and by us; and more particularly let us * hear one

another, † pray and fast together, and visiting one another, live in brotherly love together, and doing all kinds and offices of love one to and for another as brethren, and as those which shall cohabit together, like fellow Citizens in the Heavenly Jerusalem, called the City of the living God, Heb. 12. 22, 23. where

the general assembly

of all Saints and true Catholick Church of the first-born which are written in Heaven

* Altera (nim. Ecclesia) alterius aut suis moribus sinatur frui, modo unitas Spiritus salva sit in fide, &c.

* As has been done in Q. Elizabeth's days, in Anno ejus 13. ch. 12. they enact that every person under the degree of a Bishop that shall pretend to be a Minister by reason of any other form of Institution, Consecration, or Ordination, than was enjoyed by the Parliament, in the dayes of K. Edw. 6. or was then in use, should declare his assent and subscribe to all the Articles of Religion, which only concern the confession of the true Christian Faith.

† Being freed by an Act of Parliament from the penal Acts which were formerly made against dissenters, and will not permit the practice of this union so described.

is, 'and the Spirits of just men made perfect will all meet ; and concenter in one and the same great God, and Saviour of us all, even Christ Jesus our only Lord and Redeemer, blessed for ever ; and where *Austin*, and *Jerom*, *Luther*, and *Calvin*, and many more such as have differed here in their judgments, and fought many paper battles apart, and by their followers, are and will be good friends indeed, and never fall out more ; where assuredly will be perfect peace, perfect Concord, perfect amity to all eternity, and where all the vessels of mercy, though now tossed with waves of differing opinions, in the controversial Sea of many needless and schoolstick disputes, will swim in glory.

PARTITION V.

Comprehending incitements to this Sacred Union.

C H A P. I.

Of the Possibility of this Union.

And now I intend, God willing, to move every stone as they say, to move both parties to the embracing of this by me motioned Union, and Reconciliation. And,

I. I'll begin with the possibility of it in five respects, as namely,

I. I assert that it is possible, because both parties accord in * fundamentals : For,

* *A Presbyterian agreeth with us in all our doctrines, and differeth only from us in a few indifferent Ceremonies, The conforming Author of the plotters doom.p.5.*

I. Both have and hold fast the same principles, the Sacred monuments I mean of both Testaments, excluding all humane traditions, and all other erroneous principles whatsoever : for both by their preachings

preachings and writings do equally assert the Divinity, highest authority, perfection, and perspicuity of the said sacred Scriptures, and do mightily and undauntedly propaguate the same against all opposites whatsoever.

II. There remaineth with both the doctrine of God one in essence, and three in persons, pure and uncontaminated.

III. Mens Salvation is by both acknowledged, taught, believed to be as absolutely perfect in all modes and degrees, to be meerly gratuitous; all other causes, by the powers of nature, by humane merits, by our own or other mens satisfactions, by Papal indulgences, and by any other wayes by men excoigitated, being excluded; so as they do not seek for one little drop of Salvation without the grace of God in Christ, our alone Mediator and Saviour, but contrarily ascribe all wholly to God in Jesus Christ his Son. But if a more large declaration of this so great and manifold doctrine of Christianism be expected and desired, take it thus. To the end that that most perfect and absolutely gratuitous Salvation may be acknowledged and credited, it is necessary that before that, there be believed and acknowledged the most profound Abyss of perdition, out of which none could have extricated or freed himself by his own proper strength, wit, or contrivement to all eternity. The same is also by both parties equally, according to the Scriptures believed to be such, as that they profess likewise, that all men universally were lost and damned in Adam and in themselves, their free will not only being hurt, but also lost, I'le not say in all things, but in all spirituals, which to the saving knowledg in Christ, and to his sincere worship, and also to their own salvation to be rightly desired, sought, procured, operated and wrought out, do appertajn: In these I say both parties acknowledg and say, that all men are in their intellect most blind, their will most malignant, their affections most degraved, that is to say, *damnissimi*, *perditissimi*, most damned, most lost; and in one word, dead in sins by nature, and so most worthy of destruction, worthy of damnation to an endless duration. They hold also with one joyn't consent, that men being so lost and damned, yet by grace only in Christ, before th constitution of the World, out of Gods meere beneplacit, and not for works were relieved from on high, by this only Mediator Jesus Christ, in whom from all eternit y this salutiferous grace was prepared and by whom in the fulness of time it was both by his active and passive obedience gained, and obtained. We find al-

so that both parties do most sweetly harmonize, and accord, in these following particulars: That he is truly God and truly Man in one person, and so is our Emmanuel, whereupon they both do equally receive those ancient and highly praised symbols, which are extant about this thing. Again they both verily believe that he is our only eternal and absolutely perfect Saviour, by whose merits and grace are saved, and will be saved, all such as are to be saved. That in him and by him only, the same are justified before God, there being imputed unto them freely his righteousness, and their sins being fully condoned, and pardoned, and that they receive and apply this great benefit by saving faith only, which is freely given by God. That such as are justified are also regenerated by his and his fathers holy Spirit, and sanctified also, and become new creatures; and that out of this regeneration, do flow as from a fountain, all manner of good works, which follow the justified, but do not precede him that is to be justified and are the way to the Kingdom, not the cause of reigning, the fruits of faith, not the root, the effects of righteousness, not the causes, the rivulets of salvation, not the fountain. Lastly, that in him, by him, and for him only, and not for our merits that eternal weight of glory, that is, that ever blessed and eternall life will be given, had, and received, when God in them shall coronate and crown, not their merits but his own gifts with a diadem of glory.

IV. About mens future estate after this life in the ocean of eternity, they also both embrace, and defend the same doctrine, which is, that there are but two places destinari for Souls departed, Paradise, and Hell, the one for the wicked, and the other for the godly to be a blessed, sure and certain receptacle for them to all eternity, a place all made of brightness, brightness augmented by the glorious body of Christ, the glorious body of Christ pouring forth whole rivers of purest light for the Children of light; a place, where all holy Souls will be heavened in endless bliss, emparadised in Angelical glory, elevated to the highest Horizon of celestial beatification.

V. I subjoyn this too: As for the Popish doctrine of Purgatory, that both parties reject it as groundless, false, and fictitious.

VI. That one God in Christ is religiously to be worshipped by us, not Angels, nor Saints, nor yet the blessed Virgin Mary the mother of Jesus, as the Papal Church would have it.

VII. Of the Author, Number, and parts of the Sacra-
ments, in a most proper sense so called, they agree both un-
animously, holding that God himself immediately is the Au-
thor of both in his blessed word, that they are but two (not 7.
as the Papists say.) which will last to the end of the World:
That the same consist of two things, a terrene, and a celesti-
al, and therein are represented, sealed, and exhibited re-
ally and truly Christ himself, and all his benefits; that being
used and taken without faith, they avail nothing at all to
them which take and use them.

VIII. Of Baptism, they hold that it is necessary for all
Christ's members by the necessity of his precept, their chil-
dren not excepted, that in its right use it is the washing of
regeneration, and seal of Gods gracious covenant made with
us in Christ.

IX. That in the Lord's supper there is not abolished but re-
mains the substance of the elements of Bread and Wine,
and that yet the true Body and Blood of Christ are really
present to such as by faith receive the same; that without the
use thereof by Christ instituted, they are no Sacrament; that
all the faithful are to receive the said Sacrament in both
kinds, and they do both abominate and reject all the errors of
the Papists about it, who

1. Carry it about and adore it, calling it the Mass, and ad-
orning it like *Thais* with silver and jewels, to allure others
to it, to be in love with it.

2. Use unleavened bread precisely, which superstitiously they
call the sacred Host.

3. Mix water with wine, as absolutely necessary.

4. Do pronounce and mutter the words of the Eucharist
with a low voice, blowing and making a cross over the elements,
turning away their faces from the people, (as I have seen it my
self) that they may beget in the people the greater veneration.

5. Affirm that the external symbols vanish away, and are
converted into the substance of Christ's body, or that by virtue
of their consecration by these five words, *For this is my body*,
made by the Priest, Christ's body succeedeth in the room
of the substance of Bread, there remaining and hanging in the
air mere accidents without a subject: and that Christ is
corporally held in the hands of the Priest.

6. Deprive the people called by them Laicks, of the cup.

7. Do take away the breaking of Bread, having introduc-
ed nummulat Bread in the room of it, bearing the image
of Christ crucified to nourish superstition, and retaining the
breaking of bread only in the Priest's Mass.

8. Make their Priests makers of their Creator, in and by these blasphemous words, which are to be found in their own books, that 'of Bread is made flesh, God of the element; again, He that created me gave me power to create him: O abominable! And he that created me without me, is created, mediante me, by my means, or by me, and so for that cause prefer their Priests before the blessed virgin Mary, because she conceived Christ but once, but their Priests can create him as often as they please. O dreadful blasphemies!

9. Convert the Sacrament of the Lords supper, which they call the Mass, into a true proper, piacular, unbloody sacrifice for the sins of the living and the dead, for whom also it is celebrated for the love of gain.

10. Teach, that the said sacrifice merits not only freedom from sin, but also from other necessities; yea, deliverance from their fictitious Purgatory.

11. Hold that the Priest offers Christ to his eternal Father, and constitutes him a Mediator betwixt Christ and his Heavenly father, diametricall contrary to Hib. 3. 6. anti 7. 24. and 9. 12. and 10. 12. So that our most wise and renowned Parliament, did justly endeavour by their late Act against the Papists, to overthrow and to subvert this their abominable Mass; So as that I also for my part was the more willing to treat of, and against the same, the more fully and largely, and that for this end chiefly, that we may the rather Unite both Conformists, and Nonconformists, against such horrid blasphemies and erratik opinions of the Papists, that they may be wholly abolished in this Kingdom, and extirpated both by Preaching and by Printing, our most illustrious and potent King, together with his glorious Parliament, favouring us, which God grant.

Now I return to my matter from which I digressed a little: In summe, whether we look upon principles, or doctrines deduced from them, such I mean, as are absolutely necessary to salvation, there is a most high consent, sweet harmony, and great agreement among us: if things be but candidly pondered. Farther Ile not go at this time with this, forasmuch as I do not intend to context a catalogue of all and singular doctrines; but only to give my reader a specimen, yet such a one as comprehendeth within its circuit the summe of our doctrines, which are necessary to salvation. This only Ile add: that therefore our Union and reconciliation is possible, because there is such a consent and conspirement among us in the fundamental points of our Religion: but I must with all my sails abroad lanch forth again, and navigate into another Sea of matter, as namely this, That

II. It is possible for us to be United, because God can do all things; for so our most endeared Saviour tells us, *all things are possible to God*, Matt. 19, v. 26. God can create out of nothing things which are, *and did create of things that were not*, things which are, Heb. 11, v. 3, 6. And if he did so, and can produce out of nothing, things which are now extinct, can he not restore such as are, to churches which are; there being a sweet Union between them and their brethren, made. And cannot the same almighty God, of whom it is said, that *he shall enlarge Japhet, and he shall dwell in the tents of Shem*, Gen. 9, v. 27, that is, the time will come, when by the power of the spirit, the posterity of Japhet shall be allure to the true worship of God, together with the posterity of Shem, and the Gentiles shall be coopted with them, and so shall cohabit together in his Church, which is one, and which then did dwell in Tunc; *I say, can no he allure dissenting Protestants to Unite and to cohabit together in the Tents of Shem, now also as they did heretofore?* O yes, yes.

III. This Union is possible, because our most merciful King himself favoureth it, as it appeareth by the liberty which he graciously granted ^{*} to dissenters, as *to all men who knoweth*. I have read in a certain *writ* ^{**} *for his two book published by a Gallick Preacher*, *on these Licences for my* *er, who is my brother in law, these liberties* to eat and drink *words, would to God, that among these and other nations* *then* (meaning the Lutherans and reformed Protestants) *one great Prince were excited*, *who would lay this Concord* (between the foreign Protestants namely) *to heart*, *and in whom* *might arise a desire to try and attempt such a necessary thing*. But I for my part, will not say, *would to God &c.* but blessed be God, who did excite such a great Prince, yea a King, who hath so lately had a heart for such a thing, as is here witness for, and whose desire it was, that those poor Ministers, that have been silent so long, should preach again as then they did, and who doubtless will promote such a thing, as he did last, wherein that he may prevail, I shall bow the knees of my heart, to the King of Kings, praying thus: O King omnipotent, and King of Kings, direct our gracious King, CHARLES, by thy great and mighty arm, *that this* *here desired union*; *move his Royal heart so, as that he may move it effectually*; *and moving it, may prevail*. Grant that all divisions by him and his Parliament may be utterly eradicated, and the same *union* may be firmly radicated. Endam ^{***} and it with the power ^{****}

virtue of thy holy spirit, O most mighty spirit! that that which is here intended may proceed, and most happily be effected.

IV. This Union is possible, because the Parliament also as it is thought, will be willing of it, and can o'er us, with God, and the King, do things wonderful and unexpected. It is storied of Cyrus, that great and renowned Persian Monarch, that these very words were engraven upon his Tomb, *I could do all things*: but falsly, because he could not deliver himself from Tomiris, that heroine Queen, much less overcome her, having vanquished him, for she slew him, and having slain him, said to him, wallowing in a vessel filled with blood, *Sanguinem sisisti, Sanguine te satia*, that is, thou hast thirsted after blood, now satiate thy self with blood: but a King and Parliament together may overcome the greatest difficulty, which is passingly stronger than that Queen, and by an Act of grace or some other way with all facility procure this here proposed Unity, or his exaltation.

V. That which hath been done heretofore in such a case, can be done now also, but other Protestants have been United among themselves, though they were not slightly but grievously divided in Germany, as I'll make it luculent by and by. When the *Lutherans* would not acknowledg some *Calvinists*, to be genuine confessors of the *Augustan confession*, and consequently were not to be tolerated in the Empire, they and the reformed Churches were reconciled for all, so as the Subscriptions of the Reformed Protestants were received, as at the first in the Imperial Dyets, and they tolerated in the Empire to this day; as for example, in the Convention at *Swainford*, Anno 1532. there was admitted the confession of the four Cities, as congruous to the *Augustane confession*; and then by the same Cities the *Augustane* also was approved: loe a mutual Concord! In the convention at *Wittenberg*, Anno 1536. the right hand of fraternity was mutually given by both parties, *Luther* being yet alive, and not contradicting it, and so by that means a sacred peace and concord was entred into by both parties. Let the treatise between the *Saxons* be also looked into, Anno 1636. made publick, and that Colloquy of Conference, held at *Worms*, near my native place, where *Farel* and *Berza* did appear, and made intercession for the afflicted *Gallick* reformed Churches, as consorts of the same faith, desiring their Protestant brethren to afford them some relief, either by their intercession made to the French King for them, or any other way, which also was then, and often at other times effectually done, and chiefly by that valiant

diant and successful Hero, Casimire, Prince Palatine, with whose coming they would quiet and still their Children in France. Anno 1561. Frederick the third Prince Elector Palatine, who was not only for his piety *eminentissimus*, (most eminent) but also to the reformed Religion *addictissimus* (mighty addicted) yet was received for a son of the *Augustane* confession in the convention of Naumburg, and his religion tolerated in the Empire; And in the Dyet, kept at Augusta, Anno 1566. the same Elector Palatine was not only admitted to his Electorate, and confirmed in his place and rights, but also did obtain a Directory to be observed among the Protestants, as before, and after the like hath been often done, and that notwithstanding the great opposition made against it by some Lutherane Divines, born to strife, which is a thing usually practised every where. The same if need did require, it could be proved and made good in and by the son of the said Elector Palatine, called John Casimira, that Heroick Prince, and his nephew Frederick the IV. Prince Elector Palatine, received in the *Augustane* convention Anno 1582. and that held at Regensburg Anno 1590. I cannot omit here what is recorded of the Landgrave of Hussia, a Prince worthy of all possible praise and commendation, how Anno 1529. he procured a meeting at Marpurg for Luther and Zwinglins there to meet with other Divines, where after many conferences had, there hath been a great consent acknowledged, and constituted by them, and between them; that one question of Christ's bodies presence in the Sacrament of the Lord's supper only remaining undecided: whereupon both parties parted upon this condition, that both should more moderately and brotherly afterwards behave themselves. Which reconciliation and Union lasted inviolated for some years. But to what end do I speak all this? but to shew, that this Union, which I plead for, is possible, because such a like Union hath been procured in and by the aforesaid conventions and Dyets in the Empire. From whence I conclude, that I cannot see why the like may not be done in our *Anglicane* convention, which we call a Parliament: forasmuch as the aforesaid parties were much farther asunder even in doctrines, and not in Ceremonies only. Confess I must that some do yet move and cause strife in the said Empire: but hereof hereafter. Now I adore the God of peace, bowing unto him the knee of my heart, and beseeching his great Majesty, that he will so incline our great Parliament of England to a blessed union, as that the like agreement and concord may be obtained and made here now, as was there made and constituted then, Amen, amen.

C H A P. II.

Representing the necessity of this Union.

MY last Voyage, which I made in the foregoing Chapter, was somewhat long, because I was necessitated to go from Port to Port, and from point to point, from one article of our faith, wherein both parties agree, to another, and from one possibility to another: but this my present Navigation will be quicker, because there will be no need of such sailings and goings to and fro, as now there was. That which I have now to do, is to let men see the necessity of this Union;

* *The 2 incentive, from things offer themselves to our the necessity of this union.* and here almost innumerable thoughts; but because such arguments as may be desumed and taken from the matter and thing it self, which we have in hand, can be read in the premises, I leave them to every one that shall peruse this Treatise, to collect and ponder, and make use but of a few others, that are of another kнд.

And I. the safety and conservati-
on of the Protestants in England con-
fists in Union, next to God: I speak

after a humane manner, it is impossible for the Protestants to be preserved, and to subsist one age in Europe, if they be di-
vided against such mighty and United powers, such plots, such
polices, such arts, such moliminous and restless workings of
the *Roman* consistory, and its Emisaries, the Jesuites, unless
they will be so wise as to unite themselves in a brotherly, ho-
ly, and spiritual manner, and give over biting one another
here, and elsewhere; otherwise the *Roman* Pontifex being fol-
lowed and assisted by most mighty Kings and Princes, which
are inebriated with the Wine of his spiritual fornications, will
for our divisions triumph over us, and out of our ashes erect
trophies. And O endeared brethren of the *Lutheran* perswasion!
open your eyes, and consider of it, if these lines writ-
ten in Latin also for your sakes partly, come to you, and be
wise, and let not your animosity so far transport you, as to
refuse to be most fully one, now again, as you were once
with

with your reformed brethren, that you may be preserved together. And you my brethren in *England*, Unite your affections as nearly as you can possibly, by spiritual means and modes, against your cruel and common enemies, that you may not become their prey: There hath been fighting enough with unhappy weapons, enough advantage given to the common adversaries to our hurt and damage, enough indulging to our evil affections, let us all give our selves to Union, that we may all be preserved together, which God grant.

II. We have seen effects also of the horrid judgments of God: as namely, wars, plagues, fire, under which *England* hath groaned since our divisions; and is it not high time for us to awake out of our sleep, and to be United, that we may avert the tremendous wrath of God from our selves, from the whole Kingdom, from Christ's Church, which he so dearly loveth? O let those tears, those querimonies move us, whicr concerning the sadness and bitterness of the times were lately heard daily: for this they say, How long will these judgments last? when will these Troumose, sad and evil dayes end? are we not almost consumed by Gods anger? Psal. 90. 7. and how long shall these be a snare to us? Exod. 30. 7.

III. Let those many places, daughter Churches, and Chappels especially move us also, which either have no Pastors at all, or lie oppressed under bad ones, which by their lives do drive away the precious souls of many from the emendation of their lives, and force them to cry to God in these or the like words; O most just God, give us good Pastors, even Pastors after thine own heart; according to thy promise, such as may feed us with sound doctrine, an holy life, and with prayers poured out without ceasing: which I do not write to bespatter in any thing those godly and learned Ministers which conform, and live according to their pious teaching.

IV. But the necessity of precept extant, in Phil. 2. 1, 2, 3. should move us especially, Be like minded, having the same love, being of one accord, and of one judgement: O that you would hear that great Apostle, yea, the great God himself in this; who speaketh it by the mouth of his servant, not only to his beloved *Philippians*, but to all the faithful, and to all *Eng/and*; and to the whole Catholick Church.

C H A P. III.

Of the jucundity of this Union.

But I desire to sail over to the pleasant Haven of jucundity, which this Union will bring us unto. You know what that sweet singer of Israel sings and saith, in the book of the Psalms, *Bethold, how good, and pleasant it is for brethren to dwell together in unity*, Psal. 133. 1. Where note, that this Psalm is called a most excellent song of David, or as it is in the Hebrew, * a Psalm of excellencies; whence it followeth, that these words are most excellent words, and the whole Psalm full of excellent matter, of which more hereafter. For the present I apply these most excellent words thus: Hence we may gather, most endeared brethren, how jucund and pleasant our lives hereafter will be, our conditions be, if we shall so live together in Unity, for we shall even embrace one another, as if we were natural brethren, shall be able to have most amicable communications together, to observe dayes of humiliation together, to pour out most humble supplications together, in short, shall make all England glad, seeing our Concord, Unity, and amity, and shall be able sweetly to salute one another with these self-same words, *How good and pleasant it is for brethren to dwell together in unity!*

C H A P. IV.

Of the optability of this Union.

Now a few words of the optability of this Unity. And I. It is optable, that we may thereby take away the reproach which the Papists cast upon us: for what do they say?

say? they cannot accord among themselves, so many heads, so many sentences, so many fests, and opinions; but as for us, we are at Unity, and we are that only one Catholick Church, which God hath in the World.

II. It is optable, that all maledicency, and evil speaking, wherewith one persecuteth another with all hatred, virulence, wrath, and exaudescency may be put away by us, and from us, according to that most grave Apostolical admonition, *But now you also put off all these, anger, wrath, malice, Col. 3. 8.*

III. That that amity which formerly was between us, may (*postliminis*) after so long a time of our discord be redintegrated, and restored, and that old proverb verified, *the falling out of friends, is the renewing of love.*

IV. That that great scandal, which our dissention hath begotten, and which hath kept off so many Aliens from the common-wealth of *Israel*, and from our flocks, as being therewith offended, may be removed. Where give me leave to cite the words of a renowned author, Neither the Tyranny which they suffer, (meaning the reliques of Gods people, which are yet detained in spiritual *Babylon*) nor the superstitions wherewith they are implicated and intangled, do so much retard them from coming over to us, as our divisions—and shall not all this move us to Union? for that is it, that the aspirement of my soul is for: that is the mark which in all this I aim at, look at, strike at, that those brethren which have lived hitherto in discord, in enmity, and in the fire of contention, may dwell together in Charity, in amity, in Unity by Gods benediction.

C H A P. V.

Of the utility of this Unions

But I cannot rest here, being even gravid and big with matter, tending to Union, and desiring to be delivered, as a Woman great with Child, and therefore I le hasten to the utility of this Union, which to me is threefold.

I. This great but now much distracted Kingdom will prosper, if I am not much mistaken; for so saith that sweet singer of *Israel* further in the fore-quoted Psalm, having spoken of brethren

brethren dwelling together in Unity : *then the Lord commands his blessing*, that is, as a famous Expositor expounds the place, all good things, so that, if I am not deceived, the seas will be filled with your Angloane shippes, your shippes with your fraughts, your towns and cities with gains, and all places in the Kingdom with all manner of good things, by the blessing of the ever blessed God, where also the intendment of my soul is, by this to allure you to this here proposed Union.

II. Methinks I see thereupon an ingent and mighty propagation of regeneration following after such a sacred Union : For Presles will then (as it is like) be filled with good Books, your pulpits with good Preachers, your auditories with hearers, and all or many plaees in the land with Converts, because both parties will strive to out-preach one another, and to exceed each other in doing good to their hearers by their painful labours : and this minds me of a passage which fell from

* *Heylin in suo Mly.* your * Heylins pen, when he was minded to give his reasons of the wonderful propagation of the gospel

in Germany and elsewhere ; The assiduous and painful preaching of the word in Cities, Towns, and Countries, is one, saith he, the printing of pious Books another, right catechizing of youths a third : all which we may upon good ground expect here in England now also, if this Union take.

III. Let these divided Protestants in England be United, and with God they will be safe, and easily obtain what is necessary for the conservation of all; provided they remain United, Unitedly act, Unitedly pray, Unitedly procure their own good. What I say of them, I assert of all the Protestants in Europe, and would have done by all, for then, Oh then, if all were so United, how, O how, all the moliminous workings of our common enemies would be frustrated? and how great, how wondrous great would be their fear? if all would but act and do what lawfully they may, by fastings, by prayings, by tears, which are the weapons of the Church? and lastly, how the Church of those men, whose brains by strong delusions are so intoxicated, consciences by tenents held against the truth vulnerated, minds by horrid Idolatries contaminated, would then come down, and be defeated.

But I shall superadde four motives more. One from the harmonies of the heart of God. Secondly, another from Christ's sweet Union with our humane nature.

For the first, It is an admirable thing, that the heart of God is as the father of harmonies, and doth within it self accord and Unite things the most opposite: for all the world is in

in this sovereign being , Rom. 11. 36. Acts 17. 28. In him are all things, and are more beautiful than in themselves, yet there is no contrariety, water resisteth not fire, heat cold , drought moisture, because it is a sanctuary of peace, where all diversities conchide in Unity. Greek histories make mention of certain Temples , as was that of Adonis wherein Lyons were tra-
gible; that might come to pass from the industry of men, and not out of the vertue of the place , *
as *Elian the Hilkorian* supposeth : *Elian de animal. 1.12.
but here we must say , the bosom of c.25.

God is a true Temple of peace , which maketh Lyons familiar with lambs , and which Uniteh all to it self. But to witness unto us , besides the intention , which God hath to dispose us to sympathy and Union , hence it is , that not satisfied to have United all the parts of the world as those of an egg , he giveth even to creatures certain insensible bands, and turbulencies , which causeth them to seek out one another , and to link themselves together by complacence , as we see to happen in the loadstone and iron , whether it be done by a substantial form , which is hidden from us , or whether it be by transpiration , and effluxion of their substances , as the Philosopher *Empedocles* thought. And should not this confederacy also Unite dissenting parties ?

Secondly , And did not the Son of God come down from Heaven to Unite our humane nature to his divine ? and that even then , when he saw us all covered with crimes , posited in ordures, wholly drenched in unutterable miseries, which notwithstanding he laying aside those beautiful Angels , which did shine as aromatick lamps in his eternal Temple , he came upon earth to seek lost man , prodigal of his substance , a foe to his honour , injurious to his glory; and not content to reconcile him to his Father , he espoused him , and United his nature to himself , becoming man , with a band indissoluble, putting him into the possession of all his greatness , and surcharging himself with his miseries , to recommend unto us Union by this his Union.

Thirdly , We Protestants are more in number than the Papists , as Everard in his discourse of the Protestant Princes , p.8. avers it , saying , more than half Christendom has shaken off the Popes tyranny , and embraced the reformation : Besides whom one Author more , viz. the author of the friendly advice to the Roman Catholicks , p. 17. saith the same , and shall we make ourselves fewer by our divisions ? God forbid.

Fourthly , Union is a most desirable thing upon these following accounts . I. Multitudes of pens have been from time

time to time employed about it, and for it to promote it, witness the famous *Irenicum* of the most learned Doctor David Parens, besides the *Irenicons* of many others, as *Hotton* and *Dureus*, who tooe indefatigable pains with the Divines of Germany and their Princes, and especially with the great *Gustavus* King of Sweden, who had effected it if he had li-
ved.

And do not even now also our grave and great Divines urge it to their utmost, and by name Dr. *Stillingfleet* in a Sermon now extant in Print, and the learned Mr. *Baxter* in his late book made for Union? So pulpits in the Countrey ring with it, most being for Union.

Fifthly, And so desirable is Union as that the great King of France laboured for it, by offering to cut off the adoration of Images, Invocation of Saints, Purgatory, prayers for the dead, and that there shall be established communion in both kinds, and Service to be read in the vulgar tongue, and that for the real presence in the Sacrament, Divines on both sides shall accord therein; and that if the Pope oppose himself, he shall be removed, and a Patriarch established in France: all which in twenty four Articles was to be communicated to the Protestant Ministers of France, in a letter sent by Lewis King of France, by one *Bacharie* the Nephew of *Ganches* minister of *Charenton* in these words. The bearer of this paper, having order to make some propositions on my part to the Ministers of the pretended reformed Religion, they may confide in whatsoever he shall say unto them, and perswade them that it is not my intent to do any thing against the Edicts and Declarations I have made at Aeth, June 1671. The Messengers Certificate was written with the Marshal *Turenne's* own hand in the behalf of his Majesty, as all this is to be seen in the aforesaid *Everards Book* in folio p. 44. which shews Unions desireableness.

But I must needs lubjoyn the never to be forgotten Union moved by King James himself, of blessed memory, to be made up between all the reformed Churches in Christendom, extracted out of the life of *Philip Mourny*, written by *Sam. Clark* p. 72. thus reporting it, That King James sent to invite *Du Moulin* into *England*, to confer with him about a method of Uniting all the reformed Churches of Christendom; which voyage was that the King resolved to send letters to all Protestant Princes to invite them to Union, and desired the French Churches to form a Confession, gathered out of all those of other reformed Churches, in the which unnecessary points might be left out, as the means of begetting discord and dissensions.

PARTITION VI.

Containing Solutions of sundry Objections.

C H A P. I.

Wherein two Objections are Answered.

But now I must lanch forth into another sea , which I know will be very troublesome by reason of contrary winds , Objections I mean , which will be raised against me , and therefore I pray to my God , that he will be with me , and so with me , as that I may escape those storms and tempests , which I must expect , and at last may safely , and with a sedate , quiet and pacate mind arrive at my much longed for Haven , called Union .

The truth is , that if what hath been formerly spoken were but weighed with a Christian mind , few would mistake it , much less oppose it : for who can , unless he do quite put off all love of peace , and extinguish all heat of heart , that in this mortal life he may , under a pretext of religion , exercise , bear , and shew forth immortal hatreds against those which neither intend nor endeavour to derogate from the liberty of others , nor tyrannically to domineer over others , nor cruelly to impose a yoke upon the consciences of others , which notwithstanding some there are (which is much to be admired , and deeply to be deplored) who are of such a mind ; but that the poor Nonconformists are and will be heartily willing to hearken to such a motion , tending to Union , I doubt not , and I do verily believe also that many Conformists will be well pleased with such a motion , and that some few others though inclined to it , yet will hardly dare to disclose it , lest they should conciliate and draw upon and against themselves the hatred of some : yea , I perswade

Perswade my self that whole congregations almost would be glad of such an Union : but because not a few will pertinaciously reject all my pacifick and peaceable counsels, therefore it will concern me now to occur and to answer their objections.

Object. 1. And First, They will object, That they cannot admit such a syncretism (for so they will call such an Union) because it will cause a meer confusion.

Sol. Whereunto I answer, First, That by this Union is not fought a mixture of sentences and opinions, but only a mutual bearing of one with another in adiaphorous, or things indifferent. Let Conformists retain their opinions, their privileges, their good benefices, their Ceremonies, and Churches : and let the Nonconformists keep theirs, unless they can both agree in and upon any other harmless way, and let them not be compelled to yield to any thing against their consciences.

Secondly, Do not other Protestants live peaceably together, and without a confusion in other places, notwithstanding their differing one from another in Ceremonies, and somewhere in some doctrines too ? I'le instance in the *Lutherans* and reformed *Protestants*, living together in one County, the *Palatinate*, and in one City, even the chief City thereof, called *Heidelberg*, by the present Electors permission, enjoying both the liberty of their Religion, and that in publick Churches, yea, in one pulpit, * preaching

* As the renowned Daniel Tostianus my father in one after another.

Thirdly, Yea, do not *Protestants* by a toleration live so, and in extent in Print affers have their Churches all France and all Germany over, without a confusion ?

Object. 2. But secondly, Some will plead an impossibility, or at least an improbability of such an Union.

Sol. To which objection I answer, First, That I have already demonstrated the possibility of it above.

Secondly, That it is probable and very probable, I shall demonstrate after this manner. We know how prone the Kings Majesty was for it, by his licences granted to dissenters.

Thirdly, If it should be granted that it is improbable, what then ? did not the Jews improbably return into their own Countrey from their Captivity, by virtue of an Edict promulgated and come from *Cyrus King of Persia* ? and was not the most illustrious Prince Elector Palatine, *CHARLES LUDOVICK*, improbably restored to his Electorate, and Principalities also ; and if so, may not therefore the Dissenting Ministers

Ministers be permitted to preach again, tho' they be not restored to their former places, by an Act of grace freeing them from the penal Acts formerly made against them; and so consequently may not all orthodox Protestants, by the same come to reinjoy their pristine and former liberty, to hear the Gospel preached without controul, in allowed places, as others do in Germany, in France, in Poland, in Piedmont, &c. as improbable as it may seem to be to some?

C H A P. II.

Comprising this grand objection.

I Am not ignorant what cavils and objections more will be made against me, and therefore I am now going to meet them, and by Gods help to encounter them.

Objection 3. And thirdly, Some will cry out and say, That a Kingdom divided cannot stand, Mark 3. 24. and that England therefore cannot stand if this Union be granted, because of differing opinions, whereby it will be divided.

Answ. To which objection I answer, First, the meaning of the cited place is mostly, that a Kingdom hostilely, polemically divided, cannot stand: For so saith Christ, *divided against itself*; but this Kingdom will not be *hostiliter* divided, if this Union be established, because it is all for peace, and not for war, and so will *eis - evuln.* take away all seeds of hostility that can be imaginable.

Secondly, I say, that other Kingdoms and Commonwealths stand, though therein a liberty of religion be granted, as for example, 1. France stands, though the Protestants in it called *Huguenots*, enjoy liberty. 2. Germany stands, though *Lutherans* and *Calvinists* by the *Augustane* confession be United, and so are suffered there to preach and to enjoy the liberty of their Conscience's both.

Thirdly, The Palatinate particularly stands, though there the foresaid parties do both keep their distinct meetings.

Fourthly, *Helvetia* stands, though the reformed Protestants there use differing Rites and Ceremonies, as mine eyes have seen it, when I lived in their chief University, I mean that

of Basil: And cannot England stand too, if a Union should be made up between the dissenting brethren therein?

C H A P. III.

Comprehending four objections more.

But I see more objections yet arising, like mists, yes, as thick and dark clouds against me (which yet I hope the truth, like the bright shining Sun, will dispel).

Object. 4. And Fourthly, Some will mutter and cavil thus, *Your union is for a subscription to Articles, but Articles of Faith commonly contain some Ambiguities; as for example, the thirty nine, which some Nonconformists will not like.*

I Answer, First, So other confessions have their ambiguities; as for example, The Apostolick confession of our faith in the Article of Christ's descent into Hell. So the Augustane, which contains these ambiguous words of the sacred Eucharist, saying, They teach, that in the Lords Supper the Body and Blood of Christ are truly present, and are distributed to the partakers thereof, which notwithstanding all the Orthodox Protestants embrace and subscribe that Confession to be tolerated in the Empire; some understanding the said words of the corporal presence, that Christ's body is corporally present; others of a spiritual, that it is spiritually present, not fearing divisions. Secondly, Such ambiguities and others like them, may be explained for the satisfaction of such as make scruples; as the same was done when some complained of the ambiguity contained in the said Augustane confession. For there were adorned at sundry times and places Apologies, Explanations, and declarations, and approved by the States of the Empire, that out of them the genuine sense might be gathered, if any should move any controversie about any Article: Yea, the same Augustane Confession it self, being renewed and mended, hath been presented to the Casars in the Imperial Dyets by both Lutherans and Calvinists unanimously; And by name, to the Emperor Ferdinand the first; and that as the true and genuine Augustane Confession; the first being left, which was offered to Charles the fifth, Emperor, Anno 1530. and did contain these words, They teach of the Lords Supper, that therein are truly present under the form of bread and wine, the body and blood of Christ, and distributed to the receivers: and disprove others

others which teach otherwise; which very same thing may be done in your Anglican Conventions also, if any ambiguities be contained in the English Confession, or cause any scruples for the conservation of peace and Unity.

Object. 5. But here some will interrogate, Suppose this be done that you speak of for your Union, how long will it last?

Answer. As if the same God, who can Unite us, could not also keep us in the same Union procured for us, as he hath kept others for a long time together: as for example, the Germanick and Gallick Churches, though they differ not a little in their Rites and Ceremonies, Keeping of dayes, and Church-government. For some of them obserue ⁴ holy dayes, besides the Lords day; & some none at all besides it. Again, some have ^{* Ecclesie amicorum Bohemick & Moravick.} their Inspectors (whom others call Bishops) and Dioceses, as those in the Palatinate, and in the Country of *Hanau*, ^{* others their Classes only.} All which I am an eye-witness of, because I have lived among them. Confess I must, that some Evangelicks have soon broken the Union made up between them, and their brethren: I mean that which was

made at *Maryburg*, between *Luther* and *Zwinglius*, Anno 1529. for what cause and upon what occasion I conceale willingly, because I am loth to refracte the old wounds, which divisions have formerly made, which with their new ones I would have all buried in oblivion: But yet this I must aver too, that some have kept it firm on both sides, without any violation of it, and have embraced one another as brethren: (I can speak it by experience, and so can others:) where I cannot but mention that considerable aid, which the Imperial *Evangelicks* being *Lutherans* and *Reformed* ones have sent to the French Protestants (as it was agreed upon at *Worms*) by and under ^{* Casimire} that famous Prince *Palatine*. I add, and that memorable and great affection which that great City called *Strasburg*, though a *Lutheran* City (which I know, because I have been in it) did bear and shew to *Calvin*, in that as it is ^{* reported} it did intend to send *Calvin* himself to the Council of *Trent* for the defence of the Gospel, and of the Protestant interest: and therefore what do we talk of the ^{* By Gethofr. Hatton.} not last

^{+ ut Ecclesie Gallice &}
^{Ecclesie Argentoratensis,}
^{et Genevensis, Calvin}
^{Epist. ad Hollerum,}
^{1551.}

^{+ ut Gallicz & multe al-}
^{lie.}

^{* A defendit of the re-}
^{formed Religion.}

^{* By Gethofr. Hatton.}

ingness of such an Union? Let God alone for the duration of it, who can do whatsoever he will in Heaven above and in the Earth beneath.

Objec^t. 6. There remaineth another objection more to be answered in the latter end of this Partition, viz. If this union take, some will say, Then our bearers will leave us, and our Authoritatis, and so the order of the Church will be thereby troubled and taken away: To which Objection I answer thus.

First. That I see this done among the Conformists themselves, if any among them excel in Gifts, he attracts the hearers of his brethren, which come to him from all parts, leaving their own Ministers, who cannot help it.

Secondly, What is to be done then? let both Conformists and Nonconformists preach as they ought, that is, so powerfully, so learnedly, so purely, as in Gods holy Word they are admonished to do, and there will be no place left for this Querulous and Quarrelous Objection.

Thirdly, Not he that hath most hearers, but he who doth officiantly, who frigidly and coldly, who erroneously doth predicate and teach the Word of God, and liveth scandalously, troubles and overthroweth the Churches order.

Fourthly, and lastly, As Moses said once, when tidings were brought him, that Eldad and Medad did prophesie in the Camp, and Joshua told him that he should forbid them, Would to God that all the Lords people were Prophets, or as it is

וְיָהִי כָל־עַמּוֹ נَّבָנִים אֶחָדוֹת
in the Hebraick Text, who will give all this people to be Prophets? So do I answer, Those who will not have those which are Prophets, that is, Orthodox, sound, and godly, and rightly ordained Ministers Preach, lest they should draw away their hearers, I would to God he would give us more such Prophets; so far am I from their fear, or if I may say so, envy.

Objec^t. 7. But I must needs answer one objection more, But why do you being a stranger, put in your Sickle into a peregrine and strange harvest?

Answer. I Answer, 1. Did not a * Brittish * Dureus, as his Divine writings declare it. go into my countrey, which is Germany, and there from one Princes Court to another, fully to Unite and to reconcile those yet dissenting Protestants, which are there? and why may not I do the like here? who can justly blame me for it?

2. The Catholick Church of God, whereof I am a Son, is Gods house, 1 Tim. 3. 15. Now if I should see my earthly fathers

thers house on fire, I would surely go to quench it : and shall I not go to quench that fire of contention and division, which hath set my Heavenly Fathers house on fire ? A man, and a son especially, is bound to do that whether he be a stranger where he liveth, or no stranger. But,

3. And lastly, I have been Naturalized also, and therefore may speak also ; And thus the truth, I hope, like the light of a clear shining candle, hath beaten back all that darkness (all the seven Objections I mean) which opposed it ; and what remaineth, but that I now shall and must, (after these my sharp encounters, which are past, and wherein truth as they may see, hath gotten the upper hand for Union) obtest and beseech all my most endeared brethren, by the tender mercies of that only one most dear and Heavenly Father, by the gentleness of that our only one most gracious Redeemer, and Sospitator, and by the most sweet communion of that our only one most holy and blessed Consolator, that notwithstanding all the Objections by some made, they will hearken to pacifick counsel, and Unite in love ; will lay aside all prejudice and pride of heart, with all passion and animosity ; will maintain a most sweet and holy Communion with all the sons and Members of the holy Catholick Church abroad, and at home, as they hope to come home to that heavenly and holy Jerusalem, which is the Mother of us all, called the church Triumphant : where no storms are known to be, no enemies, no divisions, and where no objections are made against brethren, because there are all friends, all like minded, all one.

PARTITION VII.

Wherein the foresaid Union is finally pressed.

CHAP. I.

I Now desire to press this Union as much as I am able, laying to you that have read all these letters of this sacred Union, What say you? hath there not been paper-fightling enough between us? have we not given way enough to our inordinate passions? have not ill examples enough been given by us? have not advantages enough been afforded to our common and most vigilant enemies, which are most grievously injurified against us? O let more wholesome Counsels be taken by us, and better armes, prayers I mean and tears, which best become us, be used by us; let those things be done by us, which have been so earnestly and affectionately all along charged upon us, to the eternal praise and glory of the great God, and to the joy of all his people. Some will fear, it may be, that they shall be losers by it, if this Union take place: but be not afraid, you shall lose nothing by it, only be quiet and do not trouble your selves needlessly. For this only is our intendment, that those brethren which have been so divided hitherto, will tolerate one another and bear one with another in things, wherein as yet they cannot agree, not condemning one another: but rather do with most ardent supplications commend one another to God, and by all manner of offices of love do oblige one another; and by good admonitions and Counsels in words and writings edifie one another, and chiefly that they renounce their revengeful and too ambitiously given affections; abstain from Magistral decisions, and by their sweet concord and Union invite all sorts of men to Concord and Union by Gods assistance and cooperation. And lastly, that declining all the impediments of Union; as namely,

namely, all envy, all animosity, all avarice, all wrath, all evil speaking, they maintain that sweet Communion, which becomedi Saints. You know how I did perswade Christians above, to have a Communion with those very Churches which are not in Europe, and those beyond the seas, that are Protestants; and if with such, though so far from us, how much more should we nourish a Christian Communion with those which are near us? and also are much purer in life and doctrine than those remote ones, the Muscovitish especially, in which there are those which are addicted to* Sodomitical filthiness; More especially I desire to bespeak here, the Reverend spiritual Fathers that are both among the Conformists and Nonconformists, and all my brethren in the Ministry, If you love Christ, love Union, and hate division, because Christ loved it so, as that when he was going out of this world to his father, he begged it so ardently, so affectionately, so heartily, of his father, as you may see in John 17. 20, 21. Neither pray I for these alone, but for them also, which shall believe on me through their word, and that they all may be one, as thou father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

O let these words of the Word move you; But I would rather beseech you than command you, and therefore I will close up this Partition as I did the other with an obtestation directed to all, both Ministers and Christian hearers in England, as being all generally concerned in this thing, as thus;

I beseech you all by the Unity of God, by all those bowels of mercies which are in that only one Lord and Saviour Jesus Christ, by all the endearments that are or should be in us, by all the ties and obligations that lie upon us, that you will be all of one mind, will live in love, in peace, in amity, putting off all terrene affections, and inordinate passions, will be like the first Christians, Of one heart, and one Soul, Acts 4.32. like two eyes in one body, both looking one way, like two hands doing one and the same thing, like two feet going to one and the same house; my meaning is, that you will joyntly, peaceably, Unitedly, live together, and serve God here on earth, that happily you may come together to that house of his, which is called eternal in the Heavens, 2 Cor. 5. 1. where only is immortality, immortal felicity, blessed Unity, unanimous society, among all the beatified Saints, which there live and will live, as brethren together, in Unity, singing with one heart, that sweet song of David, Behold now glory and

and pleasant it is for brethren to dwell together in unity ; or as it is
 in the Hebrew * even together, and that
 to all eternity, *Psal. 133. 1.* If any will
 be more fully satisfied, let him read
 with this, *Liberty of Conscience* in order to an Universal
 peace.

PARTITION VIII.

C H A P. I.

*Containing a conclusive Prayer to Jesus Christ for this
 Sacred Union.*

And now I must make one Voyage more, by making a most humble Prayer to Jesus Christ ; which Voyage being my last, that it may prove to all my labours exaulted and undergone hitherto most auspicious, and to many a precious soul in England salutiferous, is the most ardent desire and aspiration of my soul, whereunto I ascribe, that here I shall call upon the whole Britanick Church of Christ to joyn with me, with a humble and fervent affection, one mouth, one heart. Sweet Jesus, who when thou didst mansion here on earth, didst compreccate thy Celestial father most fervently, that we might be one, *unite us* : O Unite us all to thy sacred self, and establish among our selves also a firm Concord, peace and Union, that we may not be devoured, being divided, by ravening Wolves ; but may safely live together in these Kingdoms here, and triumph together in the Heavens hereafter for ever : Eternal God, suffer and permit us in the meantime to deplore our miseries, and miserable dissensions, and being placate and propitious to us, admit our hearts to the throne of thy Grace ; and let the desires and prayers thereof arrive at thy sacred ears, together with our sighs and groans not to be uttered. O most holy sospitator, thou art the Unic salvation, sole

sole hope , refuge , joy, solace of our souls , and we therefore humbly beg , that thou wilt prosper our supplication's now coming up to thee , and wilt graciously gratifie us in our votes, piously conceived ; thou hast brought and planted thy people, which thou hast redeemed , *in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thine hands have established*, Exo. 15. 17. The fairest of Islands , even this England , thou hast desired , O God, to be a seat for thy holy self ; grant that in it may be firmly radicated, flourish, and germinate thy people which is of thine own planting , a myrtle plant , growing in thine own myrtleite , which is thy Church : But needing the Sun , needing shadow , needing watering , we humbly pray , that thou wilt water it every moment , according to thy word and promise , Isa. 27. 3. and wilt overshadow it also with the shadow of thy wings , and heat it with that burning heat which cometh from thy blessed and holy spirit from on high. We obsecrate and beseech thee yet farther , O divine Son , O purest light , by thy self , pour out upon us the light of faith, light of thy knowledg and Celestial wisdom; and O most holy Spirit , breath into us the grace of love , and inflame us with that heat and height of piety , which should be in us ; grant that whilst we are growing here , in this worlds solitude , we may abide in thee , United alwayes and flourishing , and bringing forth still the most sweet fruits of true sanctity , to the glory and honour of thy great majesty. What though the plants , which thou hast planted in thy myrtleite , which is thy Church, be low , be despised , be vilipended , and lightly esteemed in and by the world , and trampled upon , and what though she be black , thy Church , as she saith her self , *I am black* , Cant. 1. 5. black to the world , obscure to the wicked , but amiable to thee , deareable to thee , pleasing to thee ; my dear , I am black , burnt with the fervent heat of calamities , lying open to tempestuous winds , here the North wind , there the South wind , insulting over me , do beat me , and congregate dust , the East rageth , the West rageth , and unhappy I , because of divisions , because of afflictions , affecting solitude , and desiring to find rest therein ; but finding none , *in the secret place of the most high, under the shadow of the almighty, which I soleye love, and only desire to dwell under and hide my self* , Psal. 91. Thou Lord art my shadow , my refuge , my fortress , my latibulum and hiding place , and my defence. Do thou O Lord , who causest the myrtle to come up in the room of the Nettle , cause good members to succeed bad ones , eradicating the bad for an eternal sign , never to be taken away:

way. Let not the arid, dry and loose Sands of Heretical opinions burn us, nor the great and heavy Stones of Infidelity hinder the rootings of true and living Faith : Let not the Thorns of false teachers suffocate thy tender Vines ; we are the little Trees of thy planting, placed in thy Sacred Myrtle, which is thy Church, destinat'd to thy Sacred love : But, Occellstial love ! O infinite Charity ! do thou nourish and preserve the marrow of thy Plants, that still they may grow in thy love, grow in their mutual love, enjoying a sweet Union and Communion among themselves, and a most sweet peace therewithal, even peace concatenated and conjoyned with verity, verily backt by purity : And for that end, direct the heart of our most Illustrious and mighty King, and the hearts of our most wise, most discreet, most worthy Senators when they are assembled in the High Court of Parliament, unto that Sacred Union and peace, which hath been even now so much press'd ; and that long we may enjoy it, grant that long his Majesty specially may live to preserve it ; and for that purpose let God arise, and let all his, and his Churches Enemies be scatter'd. Make his Royal heart *an heart after Gods heart*, as David's was, that in all his good undertakings he may please thee, aiming at thy glory, and thy Churches good, and that when he shall have superated the spaces of Humane life, he may, being lift'd up into Heavens Kingdom, there Reign with thee, far scattering the bright shining Beams of his inenarrable and unparalleled Glory. And now we desire to go on a little further, to beg other necessaries also for thy Church and chosen: O most mighty God, who canst do what thou wilt in Heaven above, and in the earth beneath, grant that our faith may not become destitute of its sweetest Grapes, and so become miserably barren in these Lands, but let it keep life and vigour among us : Suffer not this wicked world to take away the covering of true Sanctity from thine endeared ones, and their posterity ; but rather let them bear their pleasant fruits of Righteousness, educated and sweetned by the suavity of true purity. Grant that thy tender Trees may not be too much shaken in and by the Shows of adversity, and the prodigious Tempests of this furious world ; or lose their heat altogether. Pour out upon us the light of thy countenance, O immense light ! Behold us, and regard our conditions, O spiritual eye, O life vital, O vigor of the living : And shed abroad in our gelid and frozen hearts the heats of special grace, lest, being destitute thereof, we perish and become matter and fuel for that tremendous and formidable fire. Yea, grant dear Lord, that as thy Myrtle (or Church) by reason of many persecutions, afflictions,

afflictions, pressures, and Tribulations, is obscure here, so, when it shall be transplanted hence into Paradise, it may with Aureolaes or Crowns of Victorious Myrtles and endless bliss be there illustrated gloriously: where thy Coelestial Plants are always green, and florid, as being located and placed not in an arid and dry place, but by the perennial and overflowing waters of life: And lastly grant, great God, that, as this same Myrtlete or Church of thine here lyeth, and hath lain immersed in the midst, as it were, of a Salt Sea of divisions, distractions, dissentions for a season in this present world; so it may immerse it self in a fountain of purest pleasures in the world to come, where no adversary is, no contrariety, no hatred, no fighting, but perpetual Trophies, and Union only, a perpetual Union, long longed for Union, a Beatifical Union of all the blessed ones, an Union with our Ancestors, who by a Christian fortitude and endeavourous boldnes shave carried away many glorious Victories, gotten over and against Gods enemies; and are now singing a joyful psana and song of praise, an Union with the head it self of all blessed Souls, which is Christ himself, of whom, and by whom, cometh and floweth solid gladness, meer tranquillity, eviternal felicity, and by whom was, and is expiated vitiosity, recuperated Sanctity, removed misery and Calamity, rendred beatity: To whom be all honour, glory, and exaltation to an endless duration. Amen. Amen.

THE

THE FIRST TABLE

Containing a plain Discovery of the Popish Religion, whereby men may be deterred from it, seeing what an absurd cruel and Unscriptural Religion it is, without any large confutation of it, which is to be read at full in many other writers.

1. **T**hough the Papists pretend that they maintain the same Canonical Scriptures with us Protestants, asserting them to be the word of God, yet do they differ from us thus, 1. Holding that their Traditions, &c. are to be received together with them * with a like affection of Piety.
2. That the Apocryphal books are also of equal Authority with the Scriptures.
3. They prefer the Vulgar before the Hebrew and Greek Texts, and have ordered all Controversies to be disputed by and according to the said Vulgar.
4. That the Scripture is not to be read by the common people in their own Tongue, unless they be authorized by their Ordinary.
5. That the sense of the Scriptures, because they are dark, depends upon the Churches approbation.
6. That the Scriptures have 4 differing senses; viz. Literal, Allegorical, Tropological, Anagogical.
7. That

7. That they are not of absolute necessity for the being of a Church, &c. For all which Tenents their own Authors may be seen.
2. About Predestination they hold,
1. Election mutable; because the Elect may totally fall from grace.
2. That sin foreseen was the cause of reprobation, and some say that good works foreseen were the cause of Election.
3. Of the Image of God they say that it consisteth in Charity, and that it is grace which makes us accepted, and is an habit infused, and that grace freely given is the gift of Miracles.
4. Of man in the State of innocence they say, that he did not stand in need of any special assistance, by which he might be excited to good works.
5. Of Original sin, that it is not in the understanding and will, but in the inferior part of the soul See the Jesuites only, which they call the flesh, and that devorals. concupisence and ignorance are only infirmities and remainders of Original sin, and looking upon a woman in her Nudity out of curiosity is but a Venial sin, if any.
6. That Infants dying in Original sin only, suffer only the pain of loss; And that the Virgin Mary was without Original sin.
7. That Original sin is taken away, and in the regenerate is not to be called a sin, and that some actual sins in their Nature are Venial and others Mortal.
8. About freewill, they hold that an unregenerate man has freedom of will in matters of Salvation, though not without the help of grace, so that he may hinder or further his conversion, and may by his Natural power Operate with grace.
9. About the Law, they divide it into 2 Tables too, but make but 3 Commandments in the first, and 7 in the second; and hold that the Images of Christ and Saints may be worshipped without Idolatry: and that Equivocation may be used in some cases, and an officious lie.
10. Concerning Christ, that he descended truly into Hell in his Soul, and delivered from thence the Fathers from their Limbus.
11. That justifying faith may be totally lost in the regenerate, and that we are not only justified but also saved by works, as the Efficient cause. And that there is a twofold justification, a first and a second: That the first is, when a mans sins are

are pardoned and inherent righteousness infused. And the second is, when a just man becomes more just, and this in doing good works. That an unregenerate man may by the works of Repentance merit the grace of justification *ex conseruacione*: And that they which are justified by the first justification do merit Eternal life by their works *ex condigno*.

12. About penance, Fasting, Praying, and Almes-giving, they hold that penance is a Sacrament. That Auricular confession to a Priest is necessary to justification, and the cause of remission of sins. That the punishment of Purgatory may be redeemed by fasting, praying and Almes, all which *et alii* they say are Meritorious. And they hold it to be a deadly sin to eat flesh on prohibited days.

13. They hold that there are seven Sacraments : Baptism, the Mass, Confirmation, Penance, Extreme-Unction, Sacred-order, Matrimony. And that grace is contained and conferred by the Sacraments *ex opere operato* : and that the receivers thereof by their justifying vertue are saved. But much more of this is said in the Union it self.

14. Concerning the Saines in Heaven, let men know that after the Pope hath Canonized them, and their names are Registered in their Calenders, there are decreed for them publick invocation, dedication of Altars and Temples, oblation of Sacrifices, Celebration of Festival days, setting up their Images, and reservation of their relicts. The honour given to God is called by them *Latria*, and that of the Saints *Dominio*, and that of the Virgin Mary *Hyperdouilia*. That the Saints in Heaven make Intercession for the living here upon earth.

15. About their Church they say, that it is and must be Monarchical, and that the Pope is the Supream head thereof, and not Antichrist, but that the great Antichrist shall be a particular man of the Tribe of Dan, who shall Reign in Jerusalem three years and an half, and shall be believed by the Jews to be the Messias, &c. And they assert also that he is the Supream judge in controversies of faith and manners, and that his judgement is infallible, when with a general Council he makes decrees of faith or manners, and hath a Coercive power to make Laws to bind the Conscience ; can depose Kings, having a Supream power over Temporal estates : That the true Catholick Church is always visible.

16. About Councils they hold, That the Pope is the Supream head, President and Judge of Councils, that Christians are bound to obey the Decrees of Councils, that general and particular Councils confirmed by the Pope cannot err. That the

the Pope is above Councils, not to be judged by any. That Precepts have their rewards and punishments, but Counsels have their rewards but no punishments; and hence are their works of Supererogation. That the Pope may dispense with Vows, and what not?

17. Of Purgatory they say, that it is one of those 4 rooms under ground: The lowermost is Hell, where the punishment of loss and sense is eternal. The next above that is Purgatory, where pain of loss and sense is Temporal. Above that is the receptacle of infants, where only is the pain of loss eternal. The uppermost is that of the Fathers, where was only Temporal pain of loss, and that now it is empty since Christ's descent thither. That in Purgatory are those souls, which are departed with Venial sin, or whose sins are pardoned, but not the punishment. That the suffrages of the living are beneficial to the dead, viz. Masses, Prayers, and satisfactory works, as Almes, Pilgrimages, Fasts, and Indulgences.

18. The degrees of Ecclesiastical persons are these, the Pope, the Cardinals, Arch-bishops, Patriarchs, Bishops, Deans, Deacons, Arch-Deacons, Prebends, Treasurers; and the more particular Orders are seven, Door-keepers, Readers, Exorcists, Acolytes, Subdeacons, &c.

19. Their Festivals are almost innumerable, to every one of which are appropriated Divine services or Offices.

There are above an 100 things more, which erroneously they hold, but these may here suffice, because brevity is aimed at, and the things here named are taken out of the books of their own Writers and Champions, viz. *Bellarmin* which this Author has read throughout and extracted; and *Eckius*, *Piggius*, *The Catechisme of the Council of Trent*, *Tos. Aquinas*, *Thorndelick*, *Sherlock*, *Cyprianus Anglicus*, *Georgius Bull*, *Gregorius de Valentia*, *Baronius*, *Bonaventura*, *Petrus Lombardus*, *Canus*, *Canisius*, *Cassander*, *Alphonsus de Castro*, *Cocceus*, *Genibrard*, *Gerson*, *Gretzerus*, *Suariz*, *Turianus*, *Vasquez*, *Hugo de S. Victore*, besides which are made use of by the Author, The Jesuits Morals, and *Alexander Rosse*, *Taylor*, *Hickling*, *Wettinhallerus*, *Patrick*, *Scrivener*, *Sam. Parker*.

T H E S E C O N D T A B L E

Wherin is contained the Greek Religion.

IN the *East* the Greek Religion prevaleth in many places, chiefly in these Countries of Europe, viz. *Greece, Macedon, Epirus, Bulgaria, Thrace, Servia, Roscia, Moldavia, Walachia, Bosnia, Podolia, and Muscovia*. In the Islands also of the *Aegean sea* and in *Dalmatia, Natolia, Circassia, Mengrelia and Russia*. These Grecians are for St. James in chap. 2. they are much for School-Divinity, and especially for *Ibo Aquinas*: And hold that the Holy Ghost proceeds from the Father but not from the Son; deny the Popish Purgatory; have their Patriarchs, and deny the Popes supremacy, and are against his Image-worship. Priests among them may marry but once. They use Unleavened-bread in the Lords Supper, and administer in both kinds. They have 4 Lents in a year, abstain from bloud and things strangled; observe the Jewish Sabbath with the Lords day, use neither Confirmation, nor Extreme-unction. Preaching is little used among them, of which great neglect they had need to be admonish'd. When the Sacrament is carried through the Temple, they falling on their knees kiss the earth. They have their Patriarch who resides in *Constantinople* and is Elected by the Metropolitans and Arch-bishops, and is confirm'd by the Great Turk's Basia, and has no more authority with the Great Turk than any Christian Ambassador: Under him are 74 Metropolitans, under whom are Archbishops, and Bishops. 40 or 50 make a Church in *Greece*. The Greeks at *Constantinople* are distributed into certain Churches where they meet on the Lord's day, and holy days, and their greatest Congregations scarce exceed 300 persons. Their women are shut up in their Churches without Lasses, not to be seen by men.

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They have no Musick in their Churches, as the Papists have. Their Monks are of St. Basil's Order, and they have their Ormionthrites for their Superiors, and are not idle, but work. They Celebrate their Liturgy in their old Greek Tongue. On Festival days they use the Liturgy of *Basil*, on other days that of *S. Chrysostome*; and they have no other Translation of the Bible but that of the 70. For the confirmation whereof the Council of Florence, *Bogerus*, *Chytreus*, *Brerewood*, *Jeremiah Patriarch of Constantinople* in *Resp. ad German. Possevin* may be inspected. I add, that the *Armenians* are of the Greek Religion. He that will be more fully satisfied, may read *Paul Richard* of the Greek Church.

• T H E THIRD TABLE

Contains the *Muscovians*: Who were Converted by the *Grecians*, and are with them of the same faith and Communion, as *Alexander Rossaeus* asserts it, saying, that they differ from the *Greeks* in receiving Children of seven years to the Sacrament, and in mingling the Bread and Wine in the Chalice with warm-water, and distributing it together in a spoon. They permit neither Priest nor Deacon to Officiate, except they be married. The Arch-bishop of *Muscovia* was wont to be confirmed by the Patriarch of *Constantinople*; but is now by the Great Duke. Their Inspectors have as large a jurisdiction as any in Christendom, saith *Rossaeus*, and the said *Muscovites* do so highly esteem the Holy Scriptures and 4 general Councils, as that they do not touch them without bowing. Besides their Patriarch and two Metropolitans, they have four Arch-bishops and six Bishops, besides Ministers. Their Bishops preach but twice a year, on the 1. of September, which is their New-years day, and on St. John Baptist's day in the Cathedral-Church, exhorting to love and to Loyalty to their Prince. Their Ministers live on the Peoples Benevolence, not on Tithes, and whatsoever benefit they make of their places, they must pay the tenth there-

of

of to the Bishop. For the Confirmation of which relations, are to be seen *Fletchers History of Muscovia*, *Posevin de Rebus Muscov.* *Sigismundus de Muscoviâ*, *Guagrin de script. Musc.* I add, That they have their Martins every morning, call on Christ for a blessing, say the Lord's Prayer and cry 12. times, Lord, have mercy upon us, Then praifed be the Trinity. The Deacons and the people answer Amen. Then are read the *Psalm*s for the day and the Ten Commandments and *Athanasius's Creed* which also contains the Apostles Creed, which shews that they hold with us in the Fundamentals of Christianity contained therein, as they accord with us in the things wherein we differ from the Papists, as it was declared in the abovesaid passages. Their Evening service is performed as that in the morning. The people during these services stand together in the body of the Church: for they have no pews to sit in. They have and use the same two Sacraments of Baptism with us. And to begin with Baptism. Eight days after the child is born, he is brought to the Church Porch, where the Priest receives the child and tells the witnesses their dutys, namely, To teach him how to know God and Christ, &c. And after some prayer plungeth the Child 3 times over head and ears in a Tub of warm water, holding it necessary that every part of the Child be dipped. They use the same words with us, In the name of the Father, Son and Holy Ghost, not by the Holy Ghost as some Hereticks do. The *Russians* differing a little from them use to rebaptize their proselytes, and communicate but once a year, and admit but three at a time, asking them, if they be clean from sin? The Communicants stand, whilst the Priest prays, with their arms folded one within another as the Priest delivers to them a spoon full of bread and wine tempered together, saying, Eat this, Drink this. Then delivereth bread by it self and wine mingled with water, to represent the water and blood that issued out of Christ's side. They also with the *Grecians* hold that the Holy Ghost proceeds not from the Son, but from the Father only. They hold all to be damned that die without Baptism. They allow their Priests to marry. And as for their marriages they are solemnized after this manner. The same words that are used by us are used by them, faith *Roffeius*, and with a Ring they marry, and by a delivery of the Brides hand into the Bridegroom's by the Priest. The Matrimonial knot being tied, the Bride cometh to the Bridegroom and falleth down at his feet, knocking her head upon his shoe, in sign of her subjection, and he casteth the Lap of his upper garment over her in token of cherishing and protection. Then the

Bride's friends bow low to the Bridegroom, and his friends likewise to her's in sign of affinity and love, and withal the Bridegroom's Father offers to the Priest a loaf of bread, who delivers it to the Bride's Father with attestation before God, that he deliver the Dowry wholly at the appointed day, and keep love, with one another. Hereupon they break the loaf of bread and eat it. This done the married couple walk hand in hand to the Church-porch, where the Bridegroom drinks to the Bride, and she pledges him. Then he goes to his Fathers house, and she to her's, where either entertain their Friends apart. Intaken of plenty, Corn is flung out of the windows upon the heads of the Bride and Bridegroom at the entrance in of the house. In the evening the Bride is brought to the Bridegroom's Father's house, where she lodges that night in silence and obscurity. She must not be seen by the Bridegroom till the next day. For three days she must do little or nothing. Then they depart to their own house and feast their friends.

A few words of their Funerals and I have done with the *Russians*. They that die in the winter, because the ground cannot be digged, have their bodys piled together in a place; which they call God's house, till the spring, what time the bodies and the earth being dissolved and so fined every one takes his dead friend and buries him in the same apparel he was wont to wear when he lived. For the confirmation of all which relations see *Fletcher, Boterus and les Estates du monde.*

THE

T H E

FOURTH TABLE

Containing the *Abassin* Christians and their Religion.

THese be they that inhabit the Midland *Aethiopia* under *Presbyter John*, of whom the Author of the *Abassin Empire* writes thus, p. 39.

We have heard of the Christianity of this King *Presbyter John* and his subjects, whose Religion is as followeth. They have a Patriarch whom they call *Abuma*, whose garment is white, and who, when he rides abroad on his Mule, is attended on with a great train, and is confirmed, consecrated and invested by the Patriarch of *Alexandria*. Whereunto I add, what one writes of the Patriarch, whom he knew, when he travell'd in that Country, that he was excellently skill'd in divine and humane learning. So the Describer of the *River Nilus* and the *Abassin Empire*, p. 54. which shewes that Latine Treatises of Union may do good to the very *Abassines*, being brought by Stationers or Merchants to them from the two great Marts or Fairs at *Frankford* (lying near my Country the Palatinate) into all Countrys, where commonly some, being of the Clergy or Gentry, understand Latin, which caused me to write in Latine as well as English, there being Catalogues drawn up every *Frankford Fair* of all new Latine books, written in Europe. But to the matter chiefly aimed at. The *Aethiopian Religion* consists in Circumcising of Males and Females in imitation of Christ (as is most likely, saith a renowned Author) who also was circumcised. They also use to baptize themselves every year in Lakes and Rivers, saith *Rosseus*, in memory and imitation of Christ: They abstain from meats, which *Mojes's*

* which say that they
had the Christian Re-
ligion ever since the
Aethiopian converted
by Philip.

Law accounts unclean. They keep the Sabbath and the Lord's day together. They administer the Lord's Supper in both kinds, and therefore are no Papists. The day on which they receive the Sacrament, they spit not till Sun-set. Their Ministers live by their labour. They deny Confirmation and Extreme Unction, which Papists obtrude: after forty dayes the Males are Baptized, the Females after eighty, except in case of necessity. They hold that their Children, dying without Baptism, shall be saved by the faith of their Parents. They Confess after every sin committed, and receive the Eucharist most devoutly, so strict they are. The Thursday before Easter they administer the Lord's Supper in Unleavened bread, but ordinarily in Leavened bread. Their King conferreth all Ecclesiastical promotions, except the Patriarch-ship. And lastly, so precise are they in their Christian Religion, as that many dye Martyrs for it. In the Province of Cobas, which is partly peopled with barbarous Pagans, whereof none may marry, unless he hath killed twelve Christians, as Speed reports, p. 30. which makes me to end this Table thus. And should not we be willing to have some Communion, as far as lawfully we may, for reclaiming them from their errors, by praying for them, and by Printing in the Latine Tongue, that the same may be translated for them by their own learned men, or others, being brought to them from the Fair of Frankford, unto which some of our London Stationers use to go, to my knowledge? But more of all this may be seen in the *Aethiopian Liturgie*, in *Bibliotheca Patrum*, 20. 6. Aluarez, the King of Portugal's Chaplain, who lived in Aethiopia six years, and wrote the *Aethiopian History*. Zaga Zabo sent into Portugal by King David the Abassin, who set out the Confession of the Aethiopian Faith translated by Damianus à Goes: and especially Wansteys present state of Egypt. Berewood's Inquiries, Wansteys History of the Church of Alexandria, Janus Ludolphus de Aethiopia.

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Dr. Altingius.
Augustinus conventus.

B.

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Bonaventura.
Bellarminus.
Basilius.
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Bibliotheca Patrum.
Boterus.
Baronius.
Du Plessis, alias Morney.
Georg. Bull.

C.

Chrysostomus.
Concil. Florent.
Concil. Trident. Catechis.
Car. Ludov. El. Pal.
Car. 5. Imper.
Casimir Princps Palat.
Canus.
Monsieur Claude.
Canisius.
Coccens.

Cassand. r.

Chitrea.

Clark.

Capito.

Cyrillus.

Culman.

Colvinus.

Cyprianus Anglicus.

Chalons Crede, inspicatur.

D.

Damianus.
Daniel Toffanus.
Durens.
Discip. de Tempor. Iren.

E.

Eckius.
Everhardus.
Eliz. Reg. Stat. ex. ejus 13.
Eusebius.
Edmond waterhouse.
The Author of the Emperour
Betray'd.

F.

Ferdinandus 2. Imp.
Freder. 3. Elector Pal.
Farellus.
Fabricius.
Dr. Freghius.
Dr. Fuchfus.
Fletcher.
Fortescutus.

F 4

G. Gregor.

G.

Gregor. de Valentia.
Gerson.
Grezzrus.
Genebrard.
Gustavus Suecia Rix.
Gretius.
Græcorum Religio.

H.

Hieronymus.
Hosius.
Heylin.
Hottemannus.
Hickering.
Hugo de Vieltoe.
Godof. Hotton.
Hemingius.
Hippocrates.
Hieron. Prag.

I.

Jeremias Patriarcha Constant.
Junius.
Jesuitarum Moralia.
Job. Jac. Boys.
The Interest of England.

K.

Keyserbergius.

L.

Lutherus.
Coram Lond. Praet. duo Sermones.
Landgravius Hassie.
Job. Luolphus de Ethiopia.
Monsieur le Langley.
Ludovici Regis Gallie unio proposita.

Three Letters of three Foreign Divines cited for Union, and also made use of by Dr. Stillingfleet.
Liberty of Conscience in order to an universal Peace.

M.

Muscovitarum Religio.
Marburgense Colloquium.
Monsieur le Moine.

N.

Author de Rivo Nili.
Norinburgensis Conventus.

O.

Oecolampadius.
Oratio Votiva Dan. Tassani.
Origenes.

P.

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Pighius.
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R.

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S. Doctor

V.

S.

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Sberlock.

Septuaginta.

Speed.

Doctor Stillingfleet.

Sabellicus.

Scrivener.

Valquer.

Two little *unions* which conceal their Authors.

W.

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Wittenbachius.

Waldenses.

Wicklif.

Wettenhallerus.

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T.

Turianus.

Tremellius.

Turaine.

Thorndelick.

Tayler.

Z.

Zwinglius.

Zabo Zaga.

Whereunto are added these two things,

1. That a noted Person which was an Ambassador in Denmark, told this Author in London lately, that a great and learned man among the Abassines coming into Europe, and seeing our Printed Books of the Protestant Religion, and the order and lives of our Christians, was exceedingly affected with them, and so went home much taken with our Protestant Religion: which may put us in hope that by Books they may be won.

2. That a great man among the Grecians coming acquainted with the Learned Dr. Spanhemius, and seeing our Printing and Books, carried a Press with him, and would have set it up in Greece if the Jesuites had not hindred it.

F I N I S.

II

B

UNIO SACRA,
VEL
TRACTATUS
DE
UNIONE
INTER
Protestantes Dissidentes

Et omnes alios in orbe Christianos, Romani Pontificis jugum & Religionem aversantes, & fundamentalem Evangelii veritatem (in hoc Libello comprehensam) amplexantes, procurandâ stabiliendâque Latinè conscriptus.

*A Christophoro à Jelingen alias
Jelinger, M. A.*

LONDINI Typis impress. 1681.

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Nobilissimis Viris

JOHANNI, Comiti de Radnor, &c.

Regiae Majestatis penitioris Concilii
Præsidi dignissimo,

ET

ANTONIO, Comiti de Scaftburg,
Baroni de Winburg, &c.

Dominis suis honoratissimis, clarissimisque
Gratia sit, & pax à Domino nostro Jesu Christo,
Rege Regum, & Servatore mundi
Gratiosissimo.

Nobilissimi Comites,

Magna, & sublimia Nomina vestra, virēsque
vestram magna, quibus polletis, & defensare
me potestis, laboresque meos in hoc Regno
promovere, me impulerunt ad dicandum
Excellentissimis Vestris hunc Tractatum, cuius argumentum
sic exhibeo.

Prograditur in lucem hanc Anglicanam hicce libellus,
idque in nudâ simplicitate, quâ primò in chartas fuit con-
jectus, rejecto nimirum & remoto omni verborum fucato
ornatu, atque Scholastiarum subtilitatum, & distinctio-
num Tricis, quæ tamen videntur penè ea sola esse, qui-
bus

8

Dedicatio.

bus quorundam scripta hoc scripturientissimo juxta ac fastuosissimo seculo sese publicè probant. Materia autem ejus gravis est, & tempus opportunum. Mibi porrò abunde fiet satis, si animus meus in pacifica consilia pronus, Vobis, Viri Prudentissimi Nobilissimique, aliisque Viris Moderatis Paxfisiisque arrideat, & scopus quoque approbetur, quippe qui in id potissimum totus intenditur, non ut in partium sostenias, veritatem, vel etiam libertatis dispendio commisceantur: neque ut alii alios suā, & suorum auctoritate premant, vel etiam imposito jugo opprimant, sed tantum in agnitione & probata utrinque veritate fundamentali persistentes sese mutuo in ceteris tolerent, & quidem ad utriusque partis jam necessariam conservationem. Si vero ab una, vel alterā parte aliqui adversus me meaque hac Irenica insurgant, viderint illi utrum bonā conscientiā Ecclesias Christi dilaceratum, ac perpetuis, & non necessariis litibus ac dissidiis perditum ire possint, aut velint. Et vos queso, Magni Eminentissimique Comites, & Irenarcha, contra virulentos eorum dentes morsisque me protegite, & magnis auxibus meis annuentes pacem iis à me quesitam lubentes promovete, ut pacificè omnes magni hujus Regni incola vivere queant Una. Quod faxit Deus pacis.

Sic submissè orans, colophonem dedicatorio huic Epistolio imponit Humiliatus Nobilitatum Vestrarum servulus,

Christophorus Felinger.

UNIO

UNIO SACRA.

Proæmium.

DE Hac unione, σὺν Θεῷ, verba facturas operæ premium esse duxi rem aliquantò altius repetere, ut sic per quædam præliminaria necessaria, ceu per gradus quosdam, ad scopum mihi ultimò destinatum tandem, & certius, pertingere queam. Hic autem Libellus octo partitionibus absolvetur.

Primò de Ecclesiâ universalî, de ejus Naturâ, de communione, & unionis cum eâ necessitate, modo, partibuscque differam, sed in genere tantum, & obiter; ut eo modo manu quasi ducam, & inducam dissidentes partes ad, imò in hanc ipsam unionem concordiamque.

2. In specie de moderno Ecclesiæ universalis visibili statu, & partibus cùm in Europâ, tûm in aliis locis, quatenus nobis notæ sunt, & ad nostram rem faciunt, agam.

3. Ad Ecclesias Europæas, & imprimis Protestantium transmarinorum descendam, & quo loco quævis earum habenda sit, ostendam.

4. Ab iis ad Protestantes Anglicanos, nunc divisos, me ipsum convertam, & de modo quo uniri possunt pro viribus, & optabiliter solum verba faciam.

5. Incentiva, non pauca, nec levia ad unionem hanc obtinendam, pro re natâ, superaddam.

6. Objectionibus nonnullis, quas quidam, qui hos conatus meos forsitan improbaturi sunt, probabiliter objectabunt, breviter occurrarum.

7. Finaliter prædictam unionem, (quæcumq; possum) mentibus lectorum meorum imprimere contendam.

8. Totum de Unione hac Tractatum, precibus ad Deum fuis, ad umbilicum deducam.

PAR-

PARTITIO I.

De Ecclesiae universalis natura, deque communione cum ea necessitate, modo, partibusque in Genere.

C A P. I.

Quid per Ecclesiam universalem, sive Catholicam intelligatur; & quid creditur, cum in symbolo Apostolico una sancta Ecclesia creditur.

DE Ecclesiâ universalî primo loco mihi agendum arbitratus sum, ut eâ methodo non solùm tunc, faciliore, ad metam, nobis propositam in libri hujus limine, perveniendi muniatur via, sternatûrque; verùm etiam prava illa imminuatur (utinam & intercludatur) quâ ad Schismata, & inde ad aliorum damnationes nimis temerè forsitan haec tenus alieni cursum est. Nam, ut de hoc posteriori id obiter moneam, illæ particulares Ecclesiæ, vel saltem ii in illis, qui æquo proniores in divisiones, & damnationes, & persecutiones inventi sunt, vel eâ potissimum causâ illuc iniqui rigoris prolapsi mihi videntur, quod non satis clarè viderint, nec distinctè satis intellexerint, vel non satis seriò animadverterint, quid sit illa Universalis Ecclesia, cuius se membra esse profitentur, quam latè pateat, quam necessaria sit ejus cognitio, Unio, atque communio; vel si maximè iis hæc omnia comperta antehac fucriri, servore tamen præpostero, & partium studio, (ut fieri apud homines consuevit) abrepti, ac abducti, haud eorum meminisse postea in disputationibus, & sermonibus utrinq; habitis, deprehenduntur.

Ecclesia universalis variis, juxta scripturam, à probatis Theologis capitur modis. Signat primò, & propriissime collectio-

nem

nem totalem, & universalem omnium, & singulorum eorum, qui secundum Dei beneplacitum est statu peccati, in statum gratiae, & ad Gloriam aeternam spiritu, & verbo Dei vel olim vocatis sunt, vel iam vocantur, vel in posterum vocabuntur, atque certò per Christum servabuntur. Hæc Ecclesia est illud * Genus Electum, regale sacerdotium, * I Pet. 2. 9. gens sancta, populus, quem sibi Dens ut proprium vindicat, ut virtutes ejus deprædicet, qui eos vocavit è tenebris in admirabilem lucem suam. * Hæc est, quæ civitas Dei viventis, mons Sionis, Hierosolyma caelestis, Ecclesia Primogenitorum, qui conscripti sunt in celis, significanter nuncupatur. Hæc generalissimè, & propriissimè accepta, Regnum Dei, Corpus Christi, & sponsa Christi revera est, & vocatur. Hæc, ut maximè una sit (* Unica columba mea est perfecta & sola matri suæ. * Fiet unus gressus, & unus Pastor. Et * Christus dicitur moriturus, ut dispersos Dei filios in unum congregaret) ejus tamen in universum duæ confiduntur partes; altera comprehensorum, qui in celis triumphant, altera viatorum, qui in terris adversus peccatum, Saharanam, mundumq; bella gerunt.

Posterior hæc pars, quæ militantium est, venit secundo loco universalis Ecclesiæ nomine; quia per orbem universum sparsa, eas cunctas, & singulas complectitur oves Christi, quæ in cunctis, & singulis gregibus inveniuntur, Deo sibique notæ, & quæ re ipsa ad Christi Corpus, & Regnum Christi spectant, pertinēnt quæ ille hæc Ecclesia Universalis Invisibilis nobis merito vocari consuevit, eò quod, in quantum Ecclesia Dei est, fide potius credatur, quam oculis dignoscatur. Hæc Ecclesia ut ut sit adhuc in mundo, non tamen est de mundo, nec ita venit hoc regnum, ut observari possit, illud enim intus habent fideles. Imò est eorum cœtus, qui dum adhuc vivunt, secundum divitias gloriae Dei fortiter corroborati sunt per spiritum Dei in interiori homine, adiutori ut Christus habitet in cordibus eorum per fidem, quorum respectu Pausus afferit, fundamentum Dei firmum permanere, & hoc sigillum habere, Deus novit, qui soi sunt.

Verum enimvero cum in via, & in certamine suspireret, & medio mundo, & ex mundo colligatur, ita ut sit (si ita loqui licet) adhuc in fieri, sit ut complures in eam intruant hypocritæ, quam ingrediantur conversi; unde surgit innumera multitudo externa, & promiscua, quæ utrisque bonis & malis constat, cui quidem (eorum tamen, & tantum respectu, & causâ, qui revera ad Christi Corpus mysticum pertinent) titulus quoque Ecclesiæ Catholicæ Visibilis non denegatur. Ejus

* Cant. 6. 9.

* Joh. 10. 16.

* Joh. 11. 51.

sæcies, & conditio in scripturâ nobis depingitur ea quæ similis
sit reti, ubi sunt boni, & mali pisces; areæ,
Matth. 13. 47. in quâ est granum, & similiter palea: Agro,
26. ubi crescit unâ cum frumento bono eriam Zi-
zania, &c. De eâ graviter pronunciavit Chri-
Matth. 20. 16. slus, Multi vocati sunt, pauci electi. Hisce
fere modis accipitur nomen Ecclesiæ uni-
versalis, hisce in suâ illâ suminitate ipsa distinguitur respectibus.

Et hinc videre est quantum unitatem & amare, & servare
sectariq; debeamus omnes, cùm Ecclesia hæc Catholica, cujus
nos filios profitemur omnes, sit una tantum, ut supra ostensum
soit; & præterea quid petamus, cùm oramus, ut Dei regnum
adveniat, & quid unusquisque fidelium credat, cùm dicit, credo
in unam sanctam Catholicam Ecclesiam. Nimirum 1. Deum habuisse,
habere, & habiturum esse semper cœcum fidelium in mundo,
qui etiæ differunt in ceremoniis, unum tamen sunt in fide unâ, &
qui universi, & singuli simul collecti componunt atque effi-
cient Christi Corpus, Regnum Dei, sponsam Christi, i. e. Ecclesiam
ejus Catholicam. 2. Credit insuper nunquam abolitum iri in
totum istam Ecclesiam universalem prædestinorum, imò nec
in universum cessaturam esse Ecclesiam illam visibilem ter i
loco positam. 3. Credit deniq; se ad eam, ceu vivum ejus
membrum, pertinere, & id ut corde credit, ita ore profitetur
ad salutem.

Prætermisis præterea multis aliis hac vice, quæ meditanda,
dicendaq; sese ex his offerunt, hoc tantum vide amplius, qualiter
nos non doceamur in specie credere (multò minus exclusivè
ad alias) aliquam particularē, vel singularem Ecclesiam, ut
est Græca, Lutherana, Reformata, Episcopalis, Presbyterianæ,
Congregationalis, vel alio tali nomine vocitata, sed in Genere
credimus Ecclesiam universalem, ubi ubi sit, quibuscunq; tan-
dem partibus constet. Unde tria Consectaria sequuntur.
1. Nullam Ecclesiarum particularium, multò minus singularium
esse, quæ complectantur omnes, & singulos fideles Dei Ele-
ctos, adeò ut extra eam non sit salus, ut Pontificii id afferunt
de suâ Ecclesiâ Romanâ. 2. Polle manre toram, & integrum
in mundo Ecclesiam Universalem, destrutis successivè unis at-
que alteris, imò bene multis harum particularium Ecclesiarum, ut id accedit Asiaticis. 3. Immane quantum erretur, atq; peccet-
tur ab iis, qui uni Particularium Ecclesiarum gregi eo prorsus
animo adhærent, ut omnes, vel pleraq; cæteras à solutiferâ
communione excludant (quod Lutherani quidam faciunt, &
omnes passim Romanistæ) Hæc in antecessum, & in futurum
usum breviter notata ad prime ad rem nostram facere ipso facto
constabit.

C A P. II.

De Unione Ecclesie universalis in se, deg, cum ipsâ communionis absolutâ ad salutem Necessitate.

Quod in homine est anima, in subiecto forma, in corpore vita, in ædificio partium ligatura, id ferme in Ecclesiâ Dei universalî, Unio in se, & communio omnium & singulorum membrorum cum capite suo, & inter se. Tolle ab homine animam, à subiecto formam, à corpore vitam, & ædificio partium ligaturam ; cadavera, confusiones, ruine erunt: tolle ab Ecclesiâ universalî unionem, & communionem, pro Hierosolymâ Dei habebis Babel, pro Bethel Bethaven, pro vita mortem, pro salute damnationem. Quâm necessaria sit unitas, & unio Ecclesiaz in se, & communio cum eâ omnium & singulorum servandorum tibi actutum constabit meditanti seriò; Qui (loquor hic in specie de hominibus, & angelis) omnia, & singula ex uno veniant, ad unum redeant, in uno universi, & singuli omnia habeant, in uno duntakat Deo, cœu in summo bono acquiescent ! Qui extra eum nihil fit, præter iram, maledictionem, mortem, & perditionem deniq; certam & horrendam ! Quâm ergo summè necessarium sit, quâm experendum, quâm futurare ipso Deo uniri ad vitam, ad gloriam æviternam ! At verò nemo unquam post peccatum extra Christum Mediatorem ad eum rediit, nem⁹ nisi Christo ducente, religante, atq; veniente ei conjungetur, docente ipso, *Ego sum via, veritas & vita, nemo venit ad Patrem nisi per me,* & Petro clamante, *Non est aliud sub caelo nomen, per quo saluamur, præterquam nomen Iesu;* & Paulo, *Nemo aliud fundamenteum ponere potest, quâm quod positum est, quod est Christus;* & Johanne, *Hoc est Testimonium de Dei filio, qui habet Filium habet & vitam, qui non habet, nee vitam habet;* & toto Apostolorum cœtu per os Petri, *Ad quem ibimus? verba vita æterna habes?* Is denique solus est, de quo cœlestis vox audita fuit, *Tu es filius ille meus, dilectus ille, in quo acquiesco.* Quin ille ipse Dei Filius, cum Patre, & Spiritu sancto conjunctissimus & (si ita loqui liceat) unissimus Essentiâ, quippe qui ejusdem sit substantia, Divinitatis, æternitatisque, ad nostrâ cum

Joh. 14. 6.

Act. 4. 12.

1 Cor. 3. 11.

1 Joh. 5. 11,12.

Joh. 6. 68.

Deo

Deo unionem procurandam, merendam, efficiendam, atq; in omnes aeternitates servandam, nostram hominis naturam sibi unice; id est, in persona sua unitatem assumere, & voluit ex misericordia, & debuit ex Dei iusdictio, ac justitia, ac reipsa quoque, completis temporibus, sibi univit. Nec solum sibi conjunxit eam, verum quotquot per ipsum ad Deum redeunt, & servantur, sibi vinculo Spiritus in unum (non in plura) corpus, quod est Ecclesia universalis, potenter rejungit, & rejungitos servat. Ex quibus unionum miris, & omnino divinis modis, & vinculis longe supra captum nostrum arctissimis talia nec possunt argumenta: Quam necessarius est ad beatitudinem hominis, eundem hominis ad Deum reditus, cum eo, & cum summo bono indivisus nexus atque aeternus, quam necessaria ad eam rem fuit secunda in Divinitate personae mysteriosissima incarnatione. tam necessaria est unio Ecclesiae cum capite suo, & communio nostram, quotquot beari debemus, & volumus cum illa Catholicâ Ecclesiâ. Deus est unus, & in se longe conjunctissimus unus est inter Deum, & homines Mediator Christus, & is quoque unitis duabus naturis in una personâ conjunctissimus: Una denique est Ecclesia (unum Christi corpus) eaque conjunctissima: Tibi vero nec Dei unitas summa, nec naturarum in Christo unio, nec etiam ipsa Ecclesiae Catholicae cum capite, & in se conjunctio quicquid proderit, nisi tu ipse uniaris cum Ecclesiâ, & in Ecclesiâ cum Christo, & per Christum cum Deo ipso, summo bono. Hinc perspicis causas, cur Scriptura sacra nobis tam auguste depraedicit, atque etiam commendet, mandetque, tam sedulo, tam frequenter necessitatem istius Sacro-sancta unionis, &

communionis Ad Ephesios; Studete Ephes. 4. 3, 4, 5, 6. servare unitatem spiritus per vinculum pacis: unum est corpus, unus spiritus, sicut & vocatio eius in unam spem vocationis vestre, unus dominus, una fides, unum baptisma, unus Deus & Pater omnium, qui est super omnes, & per omnes, & in omnibus. Notate quia si, quo unitates hic commemorantur, videlicet otio, ut nos extimulet magnus ille gentium doctor ad unionem illam sanctam, de qua mihi hic sermo est: Et in personâ Philippensem universos, & singulos fideles qui bussis temporibus, & locis, adeoque totam Catholicam Ecclesiam compellar, & compellando hortatur, si qua Phil. 2. 1, 2. ταρπιλανσε in Christo, si quod solarium charitatis, si qua communio Spiritus, si quae visceria, & miserationes, explete meum gaudium, & eodem fatus affectu, eandem habeatis charitatem, unanimis, & sententiis unitatis. Quid vividius? Quid tenerius? Quid fortius unquam dici, in modo excoxitari potuit istis exhortationibus? Quas tamen sulseque deoque haberi à plerisque Christianis, & impruniis à contentiosis

T heologis

Theologis clamat experientia; lagent pia fidelium pectora. Quid deniq; enixè magis, quid ardenter unquam Servator noster à Deo patre precibus suis contendit, quam ut unum simus? Vide caput Johannis 17. sere totum, & apud te expende eo temporis momento, has preces fusas ab ipso pro nobis in mundo intendis, quo se in sacrificium pro nobis sacrificaret, & esset jamjam in hostiam bonæ flagrantiaz sece oblaturus: quod utiq; nobis documento magno esse debet, ad eos solos sacrificii sui fructus redituros, qui unitati student, & in unione permanent. Audi quoq; Scripturam contra scissuras, & particularitates, & discordias, ac dissidia clamantem, eaque prohibentem, atque damnam-rem. Summus ille Propheta, & doctor noster ore proprio pronunciavit, *Regnum dissidens adversus te stare non posse;* & Paulus ad Romanos, *Precor vos, fratres, ut observetis dissidiiorum autores contra eam doctrinam, quam vos didicistis, & declinetis ab illis;* & alibi, *nimirum ad Corinthios, Precor, vos, fratres, per nomen Domini nostri Jesu Christi,* ut idem boguamini omnes, & non sit inter vos dissidia, sed sitis compacti eadem mente, eademque sententia. Reclaratum enim mihi est, quod sint inter vos litigii. Hoc autem dico singulos vestrum dicere, ego quidem sum Pauli, ego autem Apollinis, ego vero Cephae, ego vero Christi. Num divisus est Christus? Num Paulus pro vobis crucifixus, aut in Pauli nomine baptizati fuisti? Haec quidem ad Ecclesiam particularem, & potissimum de divisionibus circa Doctrinam dicta, vel scripta sunt: Verum quis negabit ea totius Ecclesia & definitioni dicata? cui prohibentur cruxino dissidia unitati contraria, & Deo pacis displicentia.

Huc venit considerandum, decantatissimum illud juxta ac verissimum, & antiquissimum axioma, extra Ecclesiam non est salus. Quod ad rem apprimè facit bene intellectum, & non (ut à quibusdam fieri solet) alio detorsum. Sic bene autem intelligetur, si dicatur extra Ecclesiam non esse salutem, idem valere, quam extra Unionem communionemq; Ecclesie universalis, extra Dei gratiam, quæ in ea solâ datur, & administratur, extra Christum universale Ecclesiæ caput, extra fidem Ecclesiæ universalis, extra Ecclesiæ fundamentalē doctrinam, non dari salutem, certò manere damnationem. Dum ingenuo vocem Universalis, sive Catholicæ Ecclesiæ, id volo extra communionem particularis Ecclesiæ, qualis qualis, quanta quantâ sit, dari posse; id vero, ne Ecclesia particularis aliqua, eos spiritus sumat, & eò superbiaz prorumpat, ut sibi soli salutem communem rapiat, alias particulares Ecclesiæ à se locis temporib;que divisas, & communione externâ aliquibus ceremoniis diversas, iniquè contemnendo, atq; etiam temerè, & præcipitanter condenando,

Matth. 12. 25.

Rom. 16. 17.

I Cor. 1. 10.

persequendōque, seseq; solam Ecclesiam Catholicā, & veram su-
perbē jactando. Et quid hoc esset, si non esset omnis confun-
dere? cœlum terræ miscere? in primis vero universali Eccle-
sia sua privilegia eripere, & verbō dicam, tyrannidem in alias
exercere? Hæc, quæ à me memorantur de necessitate abso-
lutâ unionis, & communionis cum Ecclesiâ Catholicâ, vulgaris
forsan tibi videbuntur, & cuivis obvia. Cui bono ergo, dices,
hic nobis tam accuratè, & diligenter repetuntur, tantaq; vox
contentione ingeminantur? At utinam vero tam altè animis
Christianorum nostri seculi inhærent, tam sedulò ad praxim
revocarentur, quæm vulgo nota præsumuntur! Verò facile
probatum darem, quod & in limine obiter dixi, ex non intel-
lectis illis, vel saltem ex non observatis nata jam, & adhuc nasci
infinita dissidiorum semina. Et bone Deus, si pro merito ista
penderentur, quanta, quæso, necessitas sanctissimæ istius unionis
patesceret inde! Quantus perciperetur fructus, eà custoditâ!
Quæm amanda, quæm sequenda, quæm servanda agnoscetetur!
Quotusquisq; Christianorum his exulceratis temporibus id
digne apud se reputat? Quis non in contraria fertur, atq; im-
pingit miser? etiam quandoq; ut sibi videtur Dei zelo accen-
sus? Hoc, hoc me provocat, ad provocandum omnes, qui legunt
ista, ad unionem hanc à me tractatam amandam, procuran-
dāque.

C A P. III.

*Quomodo unicuiq; Ecclesie particulari, vel etiam speci-
ali, nec non singulis fidelibus colenda atque servan-
da sit Unio, & communio cum Ecclesiâ
universalis.*

NEcessarium evicimus incorporari, ac uniri intime, divi-
nissimèque cum Ecclesiâ Catholicâ, quotquot ad æter-
nam felicitatem tendere animus, & pervenire desiderium est,
extra quam non reperitur salus. Sed exploratum satis, supér-
que etiam esse debet, eam universalem Ecclesiam constare Ec-
clesiâ triumphante in cœlis, & militante in Terris; hanc vero
sterum ianuariis particularibus gregibus hinc, inde per mundum,
per tempora, per regiones sparsis. Imò scripturæ
conforme dogma est, (si strictè, & simul quoq; verè loqui ad-
lubescat)

lubefcat) componi eam omnibus quidem, & solis singulisque Dei electis, atq; creditibus per coetus speciales (partem, quæ in mundo est, intelligo) dispersis, qui universi, & singuli spiritu Dei in unum duntaxat Christi corpus mirandis modis, planèque divinis coeunt. Hinc scilicet nobis offert disquirendum, & discutiendum, quâ ratione unaquaque particularium Ecclesiarum in, & cum universalis communionem habere, colere, atque servare debeat, & possit ; Identidem, qui singuli etiam Christiani, suo quisque loco, & modo idem præstare valeant, ut in ea communione salutem asequantur. Initium faciam, sive potius exemplum capiam à singulis fidelibus, qui in ovinibus specialibus extant, quibus, cœnæ multitudines suis partibus, omnes congregations constare palam est. Unicuique fideli, cuiuscunque sit ordinis, & statutus, etiam atque etiam meditanda sepè, & ruminanda, quæ à nobis dicta sunt, de Catholicâ Ecclesiâ, de necessitate ejus communionis, de distinctione, &c. nempe ut distinctè intelligatur, quibus rationibus, & energiis habeatur. & alatur ista Unio, & communio primò cum toto corpore universalis Ecclesiæ ; dein cum Ecclesiæ Catholicæ illâ porissimâ, & glorioſissimâ parte, quæ est comprehensorum & triumphantium in Cœlis ; deinceps cum alterâ, quæ militantiâ est, & viatorum in Terrâ ; nec non cum partibus ejus.

Communio jam, quam ego fidelis habere debo cum universali Ecclesiâ generalissima, maximèque interna, & omnino spiritualis est ; habeo namque eam, (& sic tu, benignissime Elector, habere eam debes) cum universo Electorum coetu longè numerosissimo, in cœlis, & in terra simul apprehenso, atque comprehenso, & hoc quidem modo. Dum oro ut Dei Regnum adveniat, dum profiteor me credere unam Sanctam Ecclesiam Catholicam ; ego fidei meæ luminibus conveor, & cordis mei purissimis, ardentissimisque motibus amplector totum Christi corpus Mysticum cum capite suo conjunctum : Id agnoscere pro universalis Ecclesiâ, id intimè animo, id reverenter suspicio, ei me incorporatum ut vivum ejus per fidem membrum non exprimendis gaudiis tacitus mihi congratulor; suminis deniq; curis id operam do, ut dignus per Dei gratiam efficiar, qui in beatissimâ illâ conjugatione in aeternum permaneam ; & hic totus commoveor ad tantâ dignationem attonitus, totusq; erumpo in laeticias, & ovationes, in preces, & gratiarum actiones, cantillans cum magno illo vate, *O, quam beata illa gens, cuius Jehova ab Deus est, & populus, quem elegit sibi in hereditatem*, Psal. 33. 12. & Recordare mei, Jehova, pro benevolentia tuâ, qui prosequeris populum tuum, Visita me salute tuâ, ut fruzy bona Electorum tuorum, ut latet letitia gentis tue, ut melaudibus effiram cum possessione tuâ, Pial. 106. 4. Sic sic habetur, sic servatur, sic colitur, sic

sentitur generalissima, interna ac spiritualis communio cum universo Ecclesiaz corpore. Nos enim hic compendiosissimo sermone, & in specimen tantum ea adumbramus, quæ fusissimè depingi possunt. Et hic obiter cogitet Lector, qualiter ea, quæ hic dixi, accendere debeant omnes, qui amant hanc Ecclesiam universalē ad unitatem inter se colendam, sive sint Conformistæ, sive Nonconformistæ per magnum hoc Angliae Regnum dispersi, & ante hac longe alii ab aliis dissiti. Sed hâc de re copiosius in suo loco agendum mihi erit imposterūm.

C A P. IV.

*De modo communionis cum illâ parte Ecclesia Universalis,
qua Beatitude affequita est.*

AT hic non subsisto, verum reflexis, atque elevatis in Cœlum iisdem fidei oculis cœtum illum glorioissimum non tam æternitatis candidatum, quam jam ipsissimam, felicissimamque æternitate donatum, juxta Dei verbum revelatum, contemplari annitor, quocunq; mihi hominacioni unio, communio, atque aliqua societas ex Dei gratia infinita intercedit.

1. Hanc beatarum animarum apud Christum collectionem longè perfectissimam, ac felicissimam credo, de cā gaudeo, & eam deprædico. 2. Pro consummatâ ipsarum salute, quantas spiritus meus regeneratus concipere potest, gratias ago summo Deo, & communī salvatori nostro, qui est Alpha, & Omega, caput, & consummatio fidei. 3. Preces quoque meas non erubesco in nomine Christi pro me ipso offerre Deo, enīcē eum rogans, ut meum quoque spiritum spiritibus illis sanctis, post abitum, & obitum meum addere in cœlis velit, & hâc sapientiè uti soleo illis Ecclesiaz verbis, *Veni Domine Iesu, veni cito*, Apoc. 22. 20. & illâ petitione suavissimâ Orationis Dominicæ, *Adveniat (mihi) Regnum tuum, Regnum videlicet Gloriæ*. 4. Deinde erectis animi mei viribus cunctis eō tendo, & alis fidei, & spei expatsis, eō hinc avolo, & ibi esse, & perpetuò manere expecto, experiorque clamitans, *Quis mibi dabit columba alas? Silit anima mea Deum fortem, & viventem; Quando erit, ut appaream in conspectu Dei mei? Diderio tendo ad dimissionem, ut sim cum Christo, et enim illud valde multo melius.*

Psal. 55. 7. &c 42. 2. Phil. 1. 23. *s. Ad*

5. Ad postremum in viâ, in certamine, in imperfectione dum adhuc hæreo, conor coelestem vitam inchoare; civitas nostra, vel conversatio nostra in cœlis est, ait Apostolus, & sic mea ibi est per gratiam Dei, desideris, nimurum, precibus, meditationibus, lectionibus, & per penitentiam purgationibus incipio fieri municeps cœlorum, & concivis sanctorum. Vides jam, quâ ratione ego colo, & tu, & ille, hi, & illi Greges sancti communionem colere queant (& proculdubio colant) dum adhuc in valle lachrymarum vitam suam degunt, cum beatificatis spiritibus in Ecclesiâ Triumphantे. Quæ res cùm ita habeat, Quantum, O Quantum amare debemus, desiderareque unionem, communionenque inter nos colegendam in hoc Regno terrestri, cùm talis unio nihil aliud futura sit, quam Emblema, & representatio illius unionis, & communionis, quæ sanctis, qui degunt in terris, intercedit cum sanctis, qui regnant cum Christo in Regno cœlesti! Addo, sunt, qui præter ea, quæ modò dixi de unione, & Communione Ecclesiaz militantis cum Ecclesiâ Triumphantē, alia unionis cum Coelitibus ligamenta, alias communionis modos excogitarunt: Puta preces à nobis ipsis sundendas, ab ipsis verò exaudiendas; Item vota nuncupanda, templa dicanda, authoritates, & officia in mundi regna, in hominum ordines, in morbos, &c. tribuenda: cum verò nobis ex Dei sacrosancto verbo planè, & plenè persuasum sit, cultum religiosum, ad quem hæc spectant, propriè una cum suis gradibus, & partibus, uni soli Deo reddi oportere, non dubitamus pronunciare ea omnia præter, & contra Scripturam adinventa, illicita, & superstitionis esse, & potius Beatorum dehonestamenta, quam honorifica officia; & obnoxie rogamus omnes frarres nostros in Christo, ut ea propter prædictam à me unionem sedulò mecum promovere velint, ut conjunctis precibus hæc dehonestamenta, & has superstitiones procul à nobis, à nostris, à toto regno amovere queamus. Et hoc obiter taptum addo quoque.

C A P. V.

De modo communionis servanda cum illâ Catholica Ecclesia parte, quæ militantium est in terris.

Accidentibus nobis jam ad Communionem cum militante Ecclesiâ, ejusque partibus (quam paucissimis & generalissimis solum verbis docebimus) in mentem veniat, diffusa esse per toram terrarum orbem in oriente, in meridie, occidente, & septentrione, varia & fermè infinita Christianorum ovilia nota, & ignota nobis, Ceremoniis quidem aliquibus, & gubernandi modis diversa, in quibus tamen multæ pia Christi oves dubio procul delitescunt, quæ Christi corpori insitæ ad eius Regnum pertinent. Has autem oviculas Christo charas contemptim habere, & prorsus negligere, multò magis damnare, vel persequi gravissimum foret adversus charitatem peccatum, & contra Christum ipsum caput earum crimen longè atrocissimum. Quid hic agendum ? utique tolerandæ sunt, quæ tenellæ sunt, & quibus conscientiæ tenellæ sunt, ut non possint salvâ conscientiis uti quibusdam ceremoniis ; & præterea ea unionis spiritualis ligamentâ erunt nestenda, & ea Charitatis officia exercenda, quæ possibilia sunt ; exempli gratiâ, omnes, & singulos horum gregum, universos quoque, & singulos in illis gregibus fideles, quantumvis majori ex parte ignotos, animi visceribus intimis, spiritu nimirum, & charitate potissimum, ceu animæ brachiis amplectendos unicuique Christiano judico, precibus ex animo fusis Deo continuò commendandos autumo, paratum denique decet esse unumquemque fidelium, imò patrassimum, ubi se oblatura esset occasio, omnibus officiis Christianis eos adjuvare. Verum enim verò, si subsistas intra hæc generalissima optata cogitationes, preces, & officia, nihil proficies, nihil efficies ; satis namque constat haud fieri posse, ut communionem externam, id est, externis symbolis notabilem, vel conspicuam habeamus, colamus, atque servemus cum unoquoque cœtu visibili Christianorum, multò minus cum singulis in eo ovibus, & tamen perspectum est ex Scripturâ, & ratione, necessarium esse fidelibus, ut professione apertâ, & externâ Matth. 5. agnoscantur, & ut lux eorum luceat coram hominibus, & sic in externâ communione sint, & permaneant.

neant. Perpetuò enim hinc inde eos cursitare, incertos, cui se gregi sint sociaturi, & hoc modo extra partes semper manere, salvificæ communioni pernicioſissimum, & maximè aduersum esse arbitror, quod tamen complures facere video, & lugeō. Evanescunt certè in suis cogitationibus instabiles illæ animæ, & dum ubique esse volunt, nullibi sunt; vocare solemus tales *Neutralis*. Itaque in communione externâ, & visibili alicujus Ecclesiæ particularis cùm oporteat esse, & permanere, duo hæc obſeruent fideles. 1. Habeant particulařem cœtum, vel in quo nati sint, si impurus, & Tyrannicus non deprehendantur, vēp ad quem legitimè, & prævio exame ſuſto adſcriti, duxtique fuerint, in cuius communione externâ perſtent, quæ fideli publicâ confeſſione, i. e. auditione verbi purè prædicati, sacramen- torum uſu recto, & sanctâ conſtituit vitâ; qui cantus ex Dei verbo, & juxta conſcienciam bene informatæ testimonium ipſis habeatur, judiceturque, si non omnibus omnino partibus, numerisque abſolutissimus, purissimusque, faltem in quo Doctrina Catholica, & fundamentalis de omnibus religionis Christianæ capitibus incorrupta manferit. In eo jam cœtu universa, & singula pietatis, & charitatis officia, quorum superiùs etiam (cùm de toleranciâ verba faceremus) remittimus, piè & ſedulò exerceat. 2. Caveant ea propter ne in totum alia quæ- vis rectè ſentientium, & conſentientium in fundamentalibus doctrinis agmina vel contemptui habeant, vel damnent perſequanturque, ſibi ſuſque gregibus ſolis titulos & privilegia Ec- cleſiæ arroganter tribuendo, & eos, qui ſuis ritibus uti poluerint, ſuperciliosè ab omnibus emolumenſis, quibus gaudent ipſi, ar- cendo. Et hīc quoque cogitent lectors hujus Libelli, quām op- portunè, ac justè ſupra-dictaru unionem inter Conformistas, & Nonconformistas urgeam, ut utrique tali unione inter eos pre- curatâ, omnia illa pietatis & charitatis officia, quorum modò mentionem feci, aliis cum aliis, & pro aliis præſtent, exerce- antque: exempli cauſâ, orent unâ, plorent unâ, jejunēpt unâ, ſublevent bonis ſuis Indigos fratres unâ, & non mordeant ampliâ alii alios ut antehac, nè alii cum Gal. 5. 15. aliis conſumantur ab aliis. Hæc insuper, & brevi- ter, & obitè præmittere iis volui, quæ ſuſius deinceps mihi De unione dicenda erunt, ut per ſingula Tractatūs hujus mem- bra ſcivillas quaſdam unionales (ut ita loquar) ex ardentि corde meo profiliētes, cordibus Lectorum ſacrorum injiciam, & peſt me & finquam.

PARTITIO II.

In quā agitur de Moderno Ecclesie universalis statu, deque ejus partibus, cùm in Europâ, tum in aliis locis, quatenus notæ sunt, atque ad rem nostram faciunt.

C A P. I.

De statu Ecclesie universalis, hodierna, visibilis in genere, & in specie de ejus partibus, qua extra Europam nostram existunt.

Quez primâ parte nobis tacta in specimen potius sunt, quam in justum Tractatum digesta; in hac secundâ, quam aggredimur de modernâ Ecclesiâ universalî, visibili, ejusque partibus in Europâ, sive alibi nostro tempore existentibus, ex parte, & aliquo-usque agendum mihi erit. Faciens autem illius totam & uno intuitu vix, & ne vix quidem contemplari licet, membris ejus per diversissima, & longissime diffusa imperia dispersis, ita ut nonnulla cognitionem nostram fugiant. Dividi eam in duas generales partes, antiqua est partio ex statu olim sitûque Imperii Romani uata; quarum prior Latina, & Occidentalis vocitata, ut plurimum finibus Europæ continetur, Latino Sermone usa; posterior Græca, de orientalis Imperii parte nominata fuit, quod Græcæ Lingue usus in ea potissimum obtinuit, & in Orientalibus nostro respectu oris, & locis olim floruit, jam ibi anhelat, & delitescit. Universos, & singulos Christianorum coetus, qui extant, haud comprehendi hâc distributione perspectum mihi quidem est, ordinis gratiâ tamè nobis hic retineatur, si modò sub Græcorum ambitu, & nomine alii greges, qui extra Europam nostram sunt, simul quoque intelligentur comprehensi. Sic ergo divisi,

divisis, distractisque Christianis ovibus, his præsertim ultimis temporibus alia aliis, ut nobis propiora, ita quoque notiora sunt. Et quod multò plus est, alia aliis nobis puriora judicantur, reperiunturque.

Hic multus non ero in explicando statu earum partium Ecclesiæ universalis, visibilis modernæ, quæ extra limites Occidentis sparguntur in Asiâ, & Africâ, sub ^{*}sacerdote Johanne, itemque in Americâ, & nominatim in Novâ Angliâ, & in diversis insulis, & in ultimis oris Indiæ orientalis, ubi degunt cœtus non contemptibiles Protestantium ibi plantatorum, de quibus omnibus hoc tacendum mihi non erit, quod etiæ quædam earum Ecclesiarum multâ, & magnâ pace, & puritate fruuntur, sunt tamen non paucæ, & imprimis ^{*}Muscoviticæ, & Abassinæ, & Armeniæ, & Græcæ, quæ in tenebris aliquantulam crassis jacent, & eo-usque infirmatae sunt alicubi, ut vix halitum tranant. De illis, illarumque nobiscum communione hæc paucissima impræsentiarum habeo. Eorum omnium recordare, quæ superius dicta sunt, ubi de modo communionis agebatur, i. e. cuncta, & singula charitatis officia possibilia, quæ jubebantur observanda, huc confer, & pro re natâ, & juxta tuam vocationem, & facultatem ea exerce. Ama, suspice, amplectere intimis animi affectibus & pro ipsarum conservatione, ac liberatione (si quæ oppressæ jaceant) & pro majore Evangelii luce nunquam tibi cessandum pura precibus apud Deum instare ferventissimis. Cave, insuper, ne ignotos, & inauditos condemnare animum inducas; contrà, si ipsis prodisse quoquo modo detur, vide ne intermitas. Hoc verò loco hominis Christiani pectus vix contine se poterit, quin ex profundo animo suo gravissimas querelas eructet, & amarissimas lachrymas fundat ex oculis suis, si quando meditando compleetur non solum gregum olim florentissimorum in Oriente tristes juxta ac horrendas ruinæ, & miseranda ferè rudera, sed etiam Occidentalium circa eas oblivionem profundissimam, neglectum turpissimum, & negata, vel saltem non oblata unionis nostræ cum iis beneficia, nec collata (ut par est) debita ipsis communionis

^{*} Qui conjungit circumcisionem cum baptismo, & non paucos alios tuerit errores crassos; & Alexander Rossius id refert.

^{*} Quæ quidem Christum Messiam esse credunt, & Patriarcham Constantinopolitanam Agnoscent, & Papam respundunt, nimis tamen superstitionis sunt, &c. Herming. in Psal. 84. p. 95.

&

& amoris officia. Quis enim Ecclesiarum illarum orientalium,

* De quibus lego quod sancta Biblia in Muscoviticam lin-
guam sunt nuper versa, unde non mediocriter spes emergit non-
nullis, quod mercatorum operâ Christum planius, & pleniū fuit
agnitūre. Idem ib.

† Armeni enim quoque Papam re-
jiciunt, & nulla Festa & vigi-
lias obseruant. ut Rossius id
afferit.

* Thomas à Jesu de convers.
Gent. l. 7. c. 15.

& nominatim * Muscovitica-
rum, & † Armeniacarum, &
Græcarum, quæ * Pontifi-
cem Romanum æquè ac nos
aversantur, & pro capite Ec-
clesiaz agnoscere nolunt, in
precibus suis mentionem fa-
cit? prout id faciendum su-
prà docui: Me quod attinet,
hac pro iis oratione finiam
hoc Tractatus hujus mem-
brum: Expergiscere, O Jeho-
vah, & dispergantur inimici
tui. Reple adhuc semel to-
tam terram tuę cognitione.

Suscita heroicas animas, quæ occurrant opitulatum, liberatum.
Illumina Ecclesias illas Orientales, & alias extra Europam de-
gentes, & imprimis Græcas majori luce Evangelii tui sempiter-
nai, & unicas, & arctissimè uni eas nobiscum in veritate, &
fide, ut conjunctim magnum illum Antichristum aversemur
magis magisque, & ipsi Christo Jesu, capiti nostro uniamur
proximiū. O amor cœlestis, amore tuo infinito, & immenso
proseguere Ecclesias illas Orientales, ut te redament pure mul-
tum, & in universum omnes, & valere justis omnibus omnino
opinionibus erraticis, Evangelium tuum sempiternum una no-
biscum plenè, planè, ac sincerè amplexentur, profiteantur, præ-
dicent, ac propagent in terris illis Orientalibus, in quibus Ma-
homethi deliria pro veritate propalantur, & tot horrendæ
contra Filium tuum Jesum Christum blasphemiae evomuntur.

O ignis, & calor Æviterne, accende Græcas illas Ecclesias Spi-
ritus tui igne ac fervore ingenti, ne refrigescant totæ; serva eos
per Servatorem mundi, & munda eos in sanguine ejus, ne ullæ
earum pereant immundæ. O Rex Magne, Jesu Christe, (Grati-
tâ plene) gratiâ tuâ eas reple, & in Gratiaz tuaz cavernis eas
tege, ut in iis lateant tutæ, & vivant gratiosæ, gratiâ tuâ re-
picias. γένοιτο, γένοιτο.

PARTITIO III.

De Ecclesiis Europaeis, & imprimis Protestantium transmarinis.

C A P. I.

Continens descriptionem, & ortum earum.

DE Europaeis, atque Occidentalibus Ecclesiæ partibus, est ut accuratius paulò nunc meditemur, utpote quarum nobis est distinctior, & clarior notitia, & strictior aliquantulò obligatio, proprior, & magis necessaria *conjunctionis, unio, & communio*. Nôrunt quotquot aliquid de Europæ statu nôrunt, Ecclesiam Occidentalem sive Latinam, postquam diutissimè, duriissimèque presla, & tanèm non per aliquot sàcula oppressa fuisset, tyrannicâ nimirum dominatione in eam à Pontifice Romano, arreptis undequaque, & tantùm sensim occasionibus usurparâ, & pene infinitis in eam successivè introductis hæresibus, superstitionibus, atque inquinamentis, seculo superiori in studia diversa scissam, in varia quoque examina, atque agmina abiisse. Nam in ejus sinu surrexere pluribus in locis magnæ animæ, quæ tot & tantorum malorum pertæsa, inventis leuisque Christianæ religionis sacrosanctis principiis, & ad eorum clarissimam lucem productis, atque collatis, quæ tunc obtrudebantur, & obtinebant dogmatibus, eorum plurima statim castigati Doctrinæ deprehenduntur maximè noxia, imo arguuntur pleraque eò adinventa quondam, quo tyrannidi concepsæ, & in partum tunc pronæ obstetricarentur, & eam posse in lucem (an in tenebras) editam aierent, & firmarent, idque magno animarum dispendio. Hinc ipsis animus surrexit tor, tamque gravibus morbis obviani ire, & quoad ejus fieri possit, in totum mederi. Ad ipsa remedia propterè conversi, monuerunt fraternè, revocarunt errantes sedulò,

&c

& obtestati sunt omnes, ut servidè respicerent se, sua mala agnoscerent, tolli permitterent; & nullus ipsis finis fuit monendi, donec bona Christianorū pars in Europā partibus expergefacta, de sua, suorumque, & aliorum salute serio cogitarent, qui posteā, bene aucti, & confirmati, consilium ceperunt vocanti Deo obsequendi, reliquis multò pluribus in densas tenebras, suā culpā, reversis. At non licuit ipsis esse tam beatis, ut vel pro se in medio aliorum purē colere Deum, apertere profiteri veritatem agnitam permetteretur; Verū altera illa pars in ipsos dicendis, & non dicendis modis sāviit, eos expulit, & exquisitis quoque omnis generis suppliciis (ut id Martyrologia nostra abundē testatum faciunt) innumerablem eorum multitudinem internectioni dedit, nec cessatum est, donec eos coegerint res sibi habere suas, cōetus puriores formare, hos reformare, & in semel agnitā veritate confirmare: Hinc factum, ut duæ ad summum partes in Europā, quæ innumeris suis gregibus constant, adversus se invicem surrexerint, Quārum altera captivitatē amavit, & oblatæ veritati prætulit; Altera sese segregavit expulsa, & libertatis suæ cupida eam, ut putatur, per difficultatem sum adēpta est. Ita nobis est, & dicitur Ecclesia Romana, hodierna, (falsò ab ipsis Catholica vocata) scilicet ut hodie, est comparata. *Hec Protestantum, & paucorum aliorum est. Hi ultimi, qui aliorum comparatione pauci dicuntur, Protestantibus hoc loco junguntur, non quod ex eorum familiā agnoscantur; siquidem palam est eos à Protestantibus longè dissidere; sed eo tantum nomine, quod externā quoque professione, quamvis non aquæ justis de causis, ab Ecclesiâ Romana hodiernâ notabiliter discriminantur.

Romanorum congregatio una quidem iā speciem videtur, penitus tamen insipienti varia apparebit. Est enim primò Hierarchia illa fastu elatissima, jastantiā sonorissima, ceremoniis, & fucato vultu, & cultu visibilissima, viribus denique potentissima, quæ ex Pontificibus, Cardinalibus, Pseudo-Episcopis, & Presbyteris, nec non innumerabilibus ferè Monachorum colluvionibus (quorum tamen alii aliis adversantur) conflata, & consuta, sibi soli Ecclesiæ Catholicæ nomen, & privilegia arroganter, & injustè vendicat, quam nos verius (nobis hic sermo est in genere, sententiā non latā de singulis) habemus & vocitamus factionem adversus puriorem doctrinam Evangelii, lucifugam turbam, pestem in corpore, Tyrannidem in Ecclesiâ, & lethale venenum in illam partem Ecclesiæ effusum.

Est

Est præterea magnus eorum populorum numerus, quos Tyrannis illa victor, vincitique retinet captivos; In his vero alii magnâ multitudine sub jugo anhelant, & melius edicti molliora, melioraque tempora præstolantur; Alii, qui tenebris quidem sunt immersi, lucem tamen unam cum libertate forsitan essent majorem partem recepturi, si ea illis opportune, & absque tumultu offerretur. Horumjam omnium multitudo constituit Romanam Ecclesiam hodiernam, sed captivam, pessimis erroribus implicatam, & superstitionibus admodum conspurcatam.

Ab alterâ parte est, ut jam videamus alteram Ecclesiæ Occidentalis p.r. em, ab aliis vi potius ejectam, quam sua sponte egressam, egressam tamen, & jam communione extrema varie distinctam; & hinc egrediendo in diversum quoque, Proh dolor! itum est: Quod malum ut aliquo modo depingam; placet aliquam comparationem instituere inter horum ex Papatu egressionem, & Israelitarum ex Ægypto liberationem, atque exitum. Gens olim Deo sacra post decumanam mala tolerata, & superata exivit tandem expulsa; sic illis nostris accidisse scimus; egressi sunt, sed coacti, & vi ejecti. Exitus ille ex domo servitutis nocte, quæ confusionum mater est, contigit; Inde prudubio factum est, ut hi clamando, isti currendo, pauci se invicem cognoscendo, omnes forsitan tumultuando exiverint. Et quid ergo mirum, si nostris hisce populorum furori cedere coactis, & pro salute suâ pugnando egredientibus, aliquid humani tumultuarie, atque confusæ evenererit excideritque? Magis mirandum foret, si secus accidisset. Primi ab exitu diebus non datum fuit omnibus, & singulis simul cōdem usque progredi, sed alii aliis antecedebant, & forsitan præcurrebant. Hic quoque fateri oportet non æquales progressus ab omnibus factos ab initio. Complures exiisse ex Ægypto populum Dei comitatos compertum est, qui veri, i.e. Spirituales Israelitæ non fuerunt, & qui posteà turbas dedere, & semina factionum sparsere, & pessima quæque fibi, & toti populo creavere. Quod & hic suo modo evenisse negari nullo modo potest, agnosci potius, & tandem corrigi oporteret, si mens non lava nobis feret. In summâ; Israelitica gens demum in populum bene ordinatum, & disciplinatum abiit, ad montem Sinai ubi perverisset, vocem Dei audivisset, & leges ejus recepisset. Hoç loco fateri mihi licet etiam Protestantes nondum bene ordinatum, unitumque populum constituisse; Aliquid, imò multum deesse ipsis non tam in Doctrinâ, quam in aliis ad sui inter se unionem, & mutuam conversationem necessariis. Dei bonas ille Deus, qui tanta initia dedit, ut igne amoris, non terroris liquefaciat eorum cordibus tandem in unum coēant omnes, & sanguini.

*Ad quem à Constantino Magno
mille anni effluxerant. Fox.*

*riis locis, & temporibus, Ecclesiæ Occidentalis, & suæ ipso-
rum repurgationi magnis, & bonis successibus studuerunt, &
quorum surculi non pauci, nec contemptibiles ad illa tempora*

Doctor Martinus Lutherus.

*Ad rem veniamus. Post ex-
citatum wicklefum Anglum, & e-
Hussum, imprimis vero Wal-
denies, & Albigenses, qui va-
patiendo florebant, surrexit
tandem in Germaniâ vir fide,
& virtute admirabilis, qui Tu-
bâ Dei clausit, & doctor ductórque longè plurimorum fuit ;
Idque parvis, & in speciem humanis occasionibus factum esse
principio non invitus fateor. Eodem tempore, & fortassis eti-
am paulò ante complures alii in aliis Europæis regionibus divi-
nus suscitati sunt, qui hoc reformationis opus invicto animo,
& scelici successu aggressi sunt ; Imprimis apud Helvetios sur-
rexit *Haldricus Zwinglius* in Wildenhausen natus (ut de aliis
taceam, quorum præcipue ante fuerunt *Wesselius*, *Luthero*
nondum nato, *Keiserbergius*, *Cruciger*, *Fabricius*, *Capito*, &
Oecolampadius) vir cordatus, & terè doctus, qui ex iisdem fon-
tibus eandem penè doctrinam haustam suis proposuit in pri-
mariâ urbe quidem demùm Anno 1519. at aliquot jam ante
annis in loco qui vocatur *Claris*, Latinè *Clarona*, magno fructu
æterni Evangelij primos spargit radios, & quidem jam ab anno
1516. cùm ipsemet antea puriorem Doctrinam de Justificati-
one à magno *wittenbachio Brielenſi* inde ab anno 1505. rectè
edoctus fuisset, ex cuius disputatione publicâ etiam didicerat
Indulgentiarum negotium nihil esse, quam fucum, & dolum, id-
que antequam magnus Lutherus de iisdem indulgentiis cogi-
tasset. Exinde Zuinglio adlaborante sedulò, & aliis quoque
cum ipso, scelicissimo successu, bona pars *Helvetiae* meliora con-
ſilia recepit, & puriora ex verbo Dei monstrata dogmata re-
cepit. Illa autem reformatio legitimâ, & publicâ autoritate,
& libertate Genti illi innatâ, inchoata, & promota fuit : Sic
Helveticorum quidem sacra Ovilia tunc formata fuere, & alia
alibi, magno Calvino cooperante, post Zwinglium, & cum
Zwinglio, & idem æternum Evangelium prædicante in cele-
berrimâ illâ civitate in Helvetiæ finibus sitâ, cui nomen est
Geneva ; (ubi ego homuncio despabilis, & prædicatorum
Evangelii minimus verbum quoque Christi prædicavi olim)
& aliis in aliis Regnis, & locis, nimurum in Galliâ, in Poloniâ,
in Hungaria, Bohemia, & Anglia, Scotiâ, Hybernia. Ubi
nota, quod omnes Ecclesiæ illæ exinde natae REFORMATO-
RUM Ecclesiæ communiter appellantur, quia puriores, & ali-
quanto reformatiores Ecclesiæ Latheranorum esse judicantrū
ob*

ob errores illas opiniones de Consustantiatione & de ubiquitate Corporis Christi, & aliis non paucis ab iis conceptas, propugnatique, quā re non obstante, tum Lutherani, tum Calvinistæ (ut vocantur à nonnullis) Augustanæ Confessioni subscripsere olim, quia alias non poterant suæ religionis libertate frui in Imperio Romano. Unde obiter colligo, quod si tales, quales sunt supradicti Lutherani, supradictique Reformati, qui tam longe distant in opinionibus suis, possunt nihilominus convenire in uno Tertio, videlicet in eadem publicâ, & Generali confessione Augustanâ, & exinde tolerari utrique in sacro Imperio Romano ; Conformistæ, & Nonconformistæ possunt quoque convenire in uno Tertio, nimirum in generali aliquâ ut idem factum fuit olim cum confessione ex Articulis fidei regnavit Elisabetha Anglie Reginæ celeberrima. Anno 13. Eliz. Nōcōformistæ tolerari possunt in Magnâ Britanniæ Regno, imò multò magis, quia non tam in Doctrinâ, quām in ritibus, & ceremoniis inter se differant, dissidentique, in quibus facilè, & absque ullo nostræ Religionis dispensio concedi potest dispensatio. Sed hâc de re fusius mihi dicendum erit impostorum. Impræsentiarum hoc unum hic adjiciam, quod præter prædictas duas partes Ecclesiæ Occidentalis sunt alia quoque agmina, O malum ! Socinianorum scilicet, & Libertinorum, & Antinomianorum, & Weigelianorum, & multorum aliorum heterodoxorum conventicula, quibus cum nulla omnino nobis intercedere debet communio ; ut id amplius docebo in capite subsequenti.

C A P. II.

Quo loco quove gradu in universalis Ecclesiâ unaquaque harum particularium Ecclesiarum in occidente habenda sū. Et quomodo Lutherani & Reformati Protestantes Transmarini possint reconciliari.

Porro isti universi & singuli greges, quotquot & quales sint, nomen & professionem Christianorum gregum in communiū retinent quidem ; quia vero alii aliis puriores sunt, adeo ut complures eorum, ut antea insinuatum est, à puris fontibus & doctrinis longius abierint, nunc est ut videamus, quo loco quove gradu unumquemque eorum cœtuum haberi oporteat,

in illa Ecclesiæ Catholicæ visibilis, & in specie in Ecclesiæ occidentalis communione, cuius partes sunt aliquantæ vel aliquantulæ. Ecclesia Romana Moderna nobis Protestantibus omnibus habetur, & haberi debet pro errore maximo gradu, pro Idololatrâ pluribus in rebus; pro Tyrannica horrendis modis & exemplis, ut sanguis Martyrum Jesu id testatum facit; imo & pro Schismaticâ quoque, hoc est, pro eâ, quæ suâ culpâ, suis hæresibus, suis superstitionibus, suâ potissimum Tyrannie schismatis causas dederit, & ad hunc usque diem det, idque cum Græcæ Ecclesiæ, tum Protestantum Ecclesiarum respectu. De Græcâ Græci abundè probârunt & miseri exemplis experti sunt. Protestantes quod attinet, palam est in causâ eam esse schismatis, quia palam est noluisse à suis morbis Jethalibus per Dei verbum curari, & insaniisse in monentes, * Eos extrude-

* Quorum ego quoque ab iis in re crudelitate suâ, & tandem exilium aetius sum unus. extrusos damnare atque funditus extirpare. Unde fit, ut

externam cum illâ communionem habere nec liceat nobis per ejus in nos furorem, & per nostram ipsorum conscientiam, nec lubeat per voluntatem, nisi iterum jugum Tyrannidis subire, superstitionibus pollui, & erroribus adversus fundamentum, salutis nostræ dispendio, contaminari expectamus: à quo procul sunt consilio, quotquot veri Protestantes & Genuini Reformati in Europâ existant. Quid ergo? Num furores ejus imitati, promiscue universos & singulos quos suâ communione sovet, ad æternam perditionem daninabimus? absit tam dura & præceps à nobis sententia! Quid igitur tandem decernendum de illis? Nos, contenti nostra fundamentali puritate, ab ipsorum impuritate cavebimus quidem, ac eorum interea correctionem, emendationem ac salutem desiderabimus sincero corde, imo omnibus licitis mediis & modis, præsertim precibus, & doctrinâ, & invitationibus, & bonis vita exemplis solertissimè sollicitabimus, idque omni occasione natâ & oblatâ. Nempe apud animos nostros reputabimus longe maximo numero in Ecclesiâ illâ latere, qui Christi oves sunt, vel erunt, errantes quidem, sed ad Dei Ecclesiam invisibilem spectantes, & forsitan, quæ sunt etiam in priores Ecclesias suo tempore vocandæ & venturæ; ipsi adeo Romanæ Ecclesiæ universim sumpræ nondum suisse repudii libellum finaliter à Deo missum, quantumvis adulteræ: Brachia potius ad ipsam singulis diebus Deum extendere, eamque ad frugem revocare: Nos adhuc vivere eo tempore, quo vox auditur, Exito ex Babylonie, popule mi, Apocal. 18. 4. Breviter ut absolvam, omnia Christianæ Charitatis officia, quæ præstari ipsi possunt, & debent,

debent, ex animo præstabimus. Et interea tamē permanebimus unusquisque in communione externā particularis illius Ecclesiæ, quæ repurgata est, & in oculis nostris purissima omnium, & simul hoc pacto inveniemur permanuisse in Unione & Communione cum Ecclesiâ Catholicâ, cuius nostri greges (intelligo Ecclesiæ Reformatas) sunt puriora membra. Sic servabitur modus, nam ab unâ parte Charitati locus suus relinquetur: ab altera vero conscientiarum libertati ac nostræ puritati consuletur. Socinianorum & Antitrinitariorum & similiū Monstrorum conventicula & farragines quod concernit, sic habeto: Ut de singulis inter ipsos personis eorumque salute vel damnatione nullas judicandi partes nobis sumamus, immo potius animo in eos Christiano simus, & eos à viis & opinionibus eorum pravis abstrahere laboremus, proque iis omnibus ardentissimas ad Deum preces effundamus, ne misere pereant corum animæ, cadantque in ignem horrendum: Absit tamē ut communionem vel in doctrinâ vel in cultu cum talibus monstribus colamus atque servemus.

Quis enim Protestantium unquam à suâ conscientiâ impetrat, ut se societ iis, apud quos & à quibus Christianissimi fundamentum convellitur, Christi gratiâ, in meritis ejus sita, respuitur, & sanguis ejus proterve contemnitur, adeo ut à qui hodierni disculpi & quaſitum fuerit, Christianinè an sine censendi? Quantevolū namque veræ Christianitatis remansurum sit, negatâ Christii Divinitate, sublatâ in totum ejus pro peccatis nostris apud Deum aeterni valoris & ponderis necessariâ satisfactione, ut de ceteris taceam horrendis Socini Blasphe-miis cuivis, genuino Christiano judicandum relinquo. Sed reverti adlubescit mihi ad Protestantium Ecclesiæ transmarinas, & de earum Unione & reconciliatione & communione inter se ac nobiscum paulo amplius largiusque verba facere. Duæ sunt in primis in Ecclesiæ Occidentalis Visibilis ambitu circuituque partes, quæ una effici possunt ac deberent, & quæ in Romano imperio Protestantium nomen servarunt, & imperii alteromi Statum constituerunt, &, ut supra notavi, Augustinæ confessioni * subscripterunt in eamque consenserunt, Lutheranos intelligo & Reformatos: quæ duo infinita-rum fere Ecclesiæ singula-

* Calvinus non excepto, qui quidem reprehendit Melanthonem (in Epistola ad Melanct.) qui exasciavit eum quod ritus quæ videantur d' Sacerdotis nimis extindebat, subscriptis tamen: tolerantiam porrò eam ita comparavam esse desidero ut retentis utrinque sententiis, sermones gubernandi rationibus, identidem distinctis Ecclesiæ istarum corporibus, in id encumbatur unice, ut agnito, ab utraque parte salutis fundamentum

*Poni, servari, patienter se in reliquis indecisis perferant. Gottofr.
Hotton. cuius bac ipsissima verba ab universâ quadam Synodo
Gallitâ approbata reperio, testibus Andrea Colvio praefide & Joha.
Jac. Bois scriba.*

rium Notabilia & Nobilia corpora per Europam, Germaniam, nimirum, Galliam, Poloniam, Hungariam, Bohemiam, Suevi-
an, Daniam, Angliam, Scotiam, Hyberniam longè latèque dif-
fusa, mihi quidem sunt Ecclesiarum particularium in Univer-
sali Ecclesia, quas novi omnium purissimæ. Quo autem loco
quævis Ecclesia, talis sit habenda, nunc paucis dicam. Lutheran-
os quod attinet, Habeantur à nobis in honore magno omnes,
quia eandem nobiscum fidem de plerisque doctrinis Cardinali-
bus nostræ religionis, videlicet de Deo, de Trinitate, de Justifi-
catione, de Adoratione solius Dei contra adorationem Sancto-
rum & imaginum, de sacramentorum numero & salutari usu
contra missam pontificiam, de providentiâ, de peccato, de sta-
tu hominis post hanc vitam, proflentur, tuentur, amplexantur;
uno amore ferventi prosequamur ut fratres, & ab erroribus eo-
rum, de Ubiquitate Corporis Christi, de Consustantiatione, de
prævisâ fide in electione, quibus adhuc impliciti tenentur, re-
vocare eos sedulò studeamus; & omnibus mediis utamur, ut
tandem cum iis perfectè & plenè uniamur in Christo, & per
Christum, omni acerbitate, discordia, & contentione valere
jussâ, & tolerantes alii alias in adiaphoris & Doctrinis non
fundamentalibus ex magna Dei gratia. Sed hac de re breviter
tantum impræsentiarum, quia non est nulli propositum nunc ex
professo reconciliare Lutheranos cum Reformatis, sed Confor-
mistas cum Nonconformistis, qui cum sint Protestantum Eu-
ropæorum Reformatorum pars Notabilissima Nobilissimaque,
debent esse præcipue Uniti. & propter quorum Reconciliatio-
nem hunc libellum scripsi formavique. Faxit Deus pacis, qui
ipse unus est, ut ea quæ in eo literis mandavi haftenus & man-
daturus sum impostorum, cedant in magni nominis ipsius glo-
riam æviternam, & Unionem quam arctissimam inter eos pro-
curandam felicissimam. Amen.

PARTITIO IV.

C A P. I.

*De Protestantibus Anglicanis à se invicem dissidentibus,
& de modo probabili quo reconciliari Unirique possunt.*

PRÆmissis iis quæ modo dixi in prioribus partitionibus, & quæ instar præliminarium mihi fuerunt, nunc ad quartam partem hujus Tractatus accedere satago, ad quam porripue tanquam ad metam mihi præfixam collimo. In ea autem delineandus mihi erit status partium inter se dissidentium, quas vulgo Conformistas & Non-Conformistas vocitare solent. Conformistæ Liturgiâ Anglicanâ utuntur omnes, cui subscripti serunt, & secundum quam (prout comprehenditur in libro communium precum) in solennibus & publicis cœribus suis Deo litant serviuntque, profitentes eandem cum dissentientibus ipsorum fratribus veritatem fundamentalem, ut id possit patrâ fieri omnibus hujus libelli lectoribus. Nonconformistæ autem abstinunt ab iisdem ceremoniis, asserentes, quod salvâ conscientia non possunt usurpare eas (& quasdam imprimis): & quod maxime eos terrent & deterrent à conformitate declarationes nonnullæ, quarum una & prima subscribenda & recitanda est ab iis qui consecrantur ad Ministerium verbi, sic Latine sonans, Ego A. B. præbeo meum non fictum assensum & consensum omnibus & singulis contentis & præscriptis per librum, cui Titulus Liber communium precum & administrationis sacramentorum, aliorumque Rituum & Ceremoniarum Ecclesiæ secundum usum Ecclæsiæ Anglicanæ, una cum Psalterio, sive Psalmis Davidicis punctatis, prout vel cantandi vel legendi in Ecclesiis, & forma, & modo faciendi, ordinandi, consecrandi Episcopos, Sacerdotes, & Diaconos.

Est & alia Declaratio in Ecclesiâ publice recitandæ, quam una cum nominatione Ceremoniarum Ecclesiæ lubens omniro pacis & Unionis causâ, quoniam vetera vulnera refricare nolo:

hoc tantum dicam, quod conscientia est tam tenera ut vel res minima quæ ei adversatur averetur, quidm sit similis pupillæ oculi, quæ minimam festucam minime ferre tolerareq; potest. Nunc de modo, quo uniri possunt hæ duæ partes, dicendum mihi erit. Et hic multum expectant proculdubio Lectores hujus Libelli, sed paucis hanc magnam magnique momenti Materiam expediām iisque tradam, his scilicet verbis,

* Non enim quicquam suadere audeo, optare autem licitum est.

† Carolo 5. qui pertinacissime eam recipi voluit, id afferente Academia Wittenbergensi in expos. quam ex Act. Synodis compila-vit, Anno 1559.

* Quod ex hisce confessionis illius verbis colligo, ceremonie Ecclesiastice pugnantes cum verbo Dei sunt abolende. Cetera autem liberè permittantur, ut iis vel utamur vel non utamur, secundu[m] normam dilectionis; ut id refert in annib[us] suis magnus ille Doctor Scultetus, quem probe novi & audi vi concionantem inflax angeli.

Anglicana & Articulis ejus contentam agnoscent, et si ritibus illis antehac in hoc Regno usurpati non utantur. Optarim insuper ut, si præter lites de ritibus & gubernandi rationibus, diversæ sint sententiae quoque dissidentibus fratribus de doctrinis quibusdam haud fundamentalibus, quæ hactenus manserunt indecisæ, optarim inquam ut non obstantibus supradictis Ritibus & gubernandi rationibus & sententiis iis indecisis, in id incumbat unicè, ut agnito, ab utræque parte salutis fundamentum ponи & servari, se in reliquis indecisis perferant & mutuis se invicem officiis devinciant, & (quod utrisque necessarium ad sui conservationem puto) adversus communes hostes pro uno stent, & pro fundamentali veritate, ut pro aris & focis, quæ scriptis, quæ concionibus unanimiter contendant. Sed quid opto? Malo potius totum hoc negotium, quod vel doctissimorum prudentissimorumq; virorum humeris fortitudandum est, relinquare ipsi Parlamento transigendum perficiendumque. Habemus enim in eo præsidentem Regem sapientissimum, qui cum degerat in Gallia & Germania, ocularis sicut Testis libertatis

tatis Ecclesiarum tum Gallicarum tum Teutonicarum. Habetum Praesules & Proceres Generis Nobilitate, Judicij sagacitate, consiliorum gravitate, sacrorum religione, Doctrinæ coelestis peritiae & soliditate, scientiarum variarum cognitione, longo denique rerum usu eminentissimos, qui hac de re (cum maximam partem attineat ad ritus & Ceremonias in Ecclesiis Britannicis usurpandas) facillime judicare possunt, & quid faciendum sit decernere. Paucula tantum ex magno quodam auctore, Reformatæ Ecclesiæ scriptorum Principe, addam. Carolus 5. & quatuor ipsum sequuti Imperatores pro suâ clementia prudentiâque Doctrinæ Evangelii in Imperio Romano libertatem dederunt, suoque exemplo vicinos reges ad pacem invitarunt: quod laudabile horum 5. Imperatorum exemplum ad similem libertatem Evangelii professoribus orthodoxis in Magnâ Britannâ quoque concedendum trahi potest.

PARTITIO V.

Exhibens incentiva non pauca, nec levia ad Unionem predictam obtinendam ac servandam, a nobis consideranda.

C A P. I.

De Possibilitate hujus Unionis.

UT autem haec unio procuretur firmeturque oculis lectorum subjiciam hæc incentiva, & primum confidetur eius Possibilitas. II. Necessitas. III. Jucunditas. IV. Optabilitas. V. Utilitas.

Ordinar I. A. Possibilitate. Et istam Unionem primo haebasi nisi velim, quod apud utrosque salutis Doctrina fundamentalis, quæ præcisè ad salutem consequendam credita est necesse eret, ac servata hæc tenus, id quod *xvi^o iulij anni* ostendere lubet.

I. Sunt Utrisque eadem fides principia, sacrosancta videlicet utriusque Testamenti monumenta, & quidem ad exclusione humanarum traditionum & quoruvis aliorum principiorum

rum qualia qualia fingantur; utriq; enim suis libris & concessionibus Divinitatem & Authoritatem, nec non perfectionem & scripturarum sanctarum claritatem ex aequo assertunt, atque adversus Pontificios & alios verbi Dei hostes fortiter & inviaè ex ipsis scripturis propugnant defenduntque.

II. Illibata atque incontaminata permanet apud utrosque deo essentiâ uno, & personis Trino, Fundamentalis Doctrina.

III. Salus hominum, qui in se peccatis erant perditæ, ab utsique ut omnibus numeris perfectissima, ita modis omnibus & gradibus maxime gratuita agnoscatur, docetur, creditur, exclusis quidem omnibus causis aliis per vires naturæ, per merita humana, per nostras vel alienas satisfactiones, per Pontificum indulgentias, & per quasvis alias vias sive rationes ab hominibus excogitatas: adeò ut ne guttulam quidem salutis extra Dei gratiam, in solo Christo Mediatore ac servatore querant; contrà, omnia & singula Deo in Iesu Christo filio suo in solidum accepta ferant. Si vero unius tanti & tam multiplicis Christianissimi Dogmatis declaratio aliquantulo hic fusior expectetur, & expetatur, en habeat: Ut salus illa perfectissima & absolute gratuita agnoscatur, & credatur, necesse est agnoscatur antea & credatur perditionis profundissimæ abyssus & miseria, ex qua deinceps se vel liberare propriis viribus in æternum potuisset; ea quoque æqualiter, ab ambabus partibus juxta Scripturam creditur, & agnoscatur talis, ut profiteantur simul prorsus damnatos & perditos fuisse universos & singulos in Adamo, & in se, non laeso duntaxar, sed in totum amissio libero ipsorum arbitrio, non quidem in omnibus, in iis tamen omnibus quæ spiritualia sunt, quæ ad Dei salutarem in Christo cognitione cultumque ejus sincerum, nec non ad suam ipsorum salutem recte desiderandam, querendam, procurandam, & efficiendam spectant pertinentque. In his inquam ab utraque parte, voluntate malignissimi, affectibus suis pravissimi, id est, perditissimi, damnatissimi, uno verbo dicam, in peccatis naturæ mortui agnoscantur & dicuntur, & sic æterno exitio dignissimi; perditis jam & damnatis hominibus, unica tamen gratia, in Christo ante jacta mundi fundamenta ex mere beneplacito, & non propter opera, parata, subventum esse, iisdem subnixi fundamentis, credunt, & docent, maximo consensu utriusque partis in concessionibus quas audivi, & scriptis quæ legi. De isto mediatore Iesu Christo, in quo ab æterno parata est hæc gratia salutaris, & à quo in temporum complemento obedientiâ suâ & morte parta est concorditer quoque credi & doceri ab omnibus piis ingeniosis intervenient hæc sequentia. Quod sit verus Deus & verus Homo in unâ personâ, & sic noster Immanuel, unde ab ipsis antiquis illa hac de re purissima & laudatissima symbola ex aequo recipiuntur.

piuntur. Quod sit unicus, aeternus, & omnibus modis & gradibus perfectus servator, per quem servi sunt, servantur, & servabuntur merito & efficaciam, quotquot servari debent juxta Dei propositum, & servari volunt per ejus gratiam. Quod in ipso, & per ipsum solum coram Deo justificantur imputata gratia ejus iustitiae, & perfecte condonatis ipsorum peccatis. Quod maximum hoc beneficium fidei sola, eaque a Deo donata, accipiant, & sibi applicent. Quod iustificati, ejus ac patris spiritu regenerentur & sanctificantur, novaeque sunt Creaturae, ex qua regeneratione ceu ex fonte uberrimo, omnis generis bona profluant, quae sequuntur iustificatum, non praecedunt iustificandum, quae via regni, non causa regnandi, quae fructus fidei, non radix, effecta iustitiae, non causae, rivuli salutis, non fons ipse sunt. Quod tandem in ipso, per, & propter ipsum solum, non propter merita sua, pondus aeternae gloriae, id est, vitam beatam & aeternam sunt receptui, cum Deus in ipsis non eorum merita, sed sua dona sit coronatus.

IV. Electio Dei gratuita esse ab utrisque creditur, omnem causam externam excludens, quae sit aut esse possit in hominibus, juxta illud, Non est volentis, neque currentis, sed miseren-
tis Dei, Rom. 9. 16. & illud, Miserebor cujus miserebor, & gratia-
m præstabo illi cui gratiosus sum futurus, v. 15. & illud, Et cujus
vult ipse miseretur, & quem vult indurat, v. 18. Nondum enim
natis pueris quum nihil fecissent boni vel mali, ut præstitum
Dei, quod est secundum electionem ipsius, id est, non ex ope-
ribus scilicet prævisis, ut Pontificii volunt, sed ex vocante,
firmum maneret.

V. De statu Hominum post hanc vitam in aeternitate futuro,
eandem prorsus amplectuntur, & tinentur sententiam, quae est,
duo tantum esse loca, paradisum, vel Cœlum tertium, & infernum,
unum impiorum, alterum piorum. Doctrinam autem
Papistarum de Limbo & Purgatorio ut fictitiam prorsus respu-
unt rejiciuntque.

VI. Unum Deum in Christo esse a nobis religiose colendum
atque invocandum: Non Angelos, non sanctos, nec ipsam Virgi-
nem Mariam, Matrem Jesu, ut volunt Pontificii.

VII. De Sacramentorum (quae propriissimo significatu ita
dicuntur) authore, numero, partibus in salvatori usu conveni-
unt. Credunt namque utrique Deum immediatè, ipsorum
in verbo authorem esse. Duo tantum esse, non septem, ut ai-
unt Pontificii, quae toti ecclesiæ & singulis in eâ membris ad
finem usque seculi duratura sint; constare ea duabus rebus, re-
terrena, & cœlesti; nobis per ipsa a Deo repræsentari, obsig-
pari, imo & recipi communicari Christum ipsum, cum omni-
bus

bus suis beneficiis; absque fide usurpata non solum nichil prodesse, verum etiam maxime obesse utentibus.

VIII. De Baptismate credunt utrique, necessarium esse omnibus & singulis membris, necessitate mandati; conferendum esse infantibus quoque Christianorum, fide Christum apprehensionis sub modulo; esse in suo legitimo usu lavacrum Regenerationis & sigillum foderis gratuitum nobiscum à Deo in Christo initi.

IX. In eoenâ non aboleri sed remanere substantiam elementorum panis & vini, adesse tamen praesentia verum Christi Corpus & sanguinem fide percipientibus. Extra usum à Christo institutum non esse Sacramentum, omnibus & singulis fidelibus sub utroque signo pane, & vino cōfimunicandum esse. Abominantur autem & rejiciunt Utrique omnes de sanctissimo hoc sacramento errores Pontificiorum, qui circumgestant & adorant hoc sacramentum, quod Missam ipsi vocant, quam tanquam Thaidem, ut amatores plures alliant, auro, argento, & gemmis ornant. 2. Panem præcise azymum, quem hostiam appellant, superstitione adhibent. 3. Aquam vino necessariò immiscent. 4. Verba Eucharistiae submissâ voce, flando crucem super eleminta, aversâ à populo facie (ut id ipse vidi) murmurant, ut majore religione populus ea veneretur. 5. Externa symbola dicunt evanescere, & in substantiam corporis Christi converti, vi consecrationis, illis vocibus, Hoc est enim corpus rheum, factæ à sacrificulo, corpus Christi succedere in locum substantiæ panis, manentibus & pendentibus in aere, sine subjecto, nudis accidentibus, & Christum in manu sacerdotis corporaliter contineri fingunt. 6. Populum suum vel Laicos (ut utar iplorum appellatione,) calice privant. 7. Fractionem panis suffulerunt, introductis panibus nummularibus insignitis imagine Crucifixi, ad sovendam superstitionem, retenta umbra fractionis in Missâ sacerdotis. 8. Sacrificulos suos Creatores Creatoris faciunt, blasphemis istis verbis, quæ in ipsorum extant libris, Fit cibus, ex pane caro, Deus ex Elemento. Item, Iste qui creavit me, dedit mihi creare se. O abominationem! & Qui creavit me sine me, creatur mediante me. Atque hoc nomine præferunt eosdem sacrificulos beatæ Mariæ Virgini, quod ea semel tantum conceperit Christum, illi vero quoties velint creare ipsum possint. 9. Coenæ sacramentum, quod vocant missam, in Sacrificium verum, proprium, & piaculare in cruentum (ut id vocant) pro peccatis vivorum & mortuorum, pro quibus celebratur, quæstus causâ, convertunt. 10. Applicationem hujus sacrificii pro aliis ex opere operato fieri aiunt. 11. Hoc sacrificium non tantum viventibus mereri docent, ut liberentur à peccatis, & poenis, & quibuscumque necessitatibus; sed etiam

etiam valere dicunt pro defunctis, ex ficticio Purgatorio suo liberandis. 12. Sacerdotem fingunt offerre Christum æternō patri, eumque inter Christum & patrem constituant, contra illa notabilia Scripturæ loca, *Heb.* 6. 10. 7. 24. & 9. 12. 1. 10. 12. Adeo ut merito celeberrimum prudentissimumque nostrum PARLIAMENTUM super suo actu contra Pontificios edito, Abominabilem hanc missam subvertere conatus fuerit: cuius rei causa ego quoque hoc loco fuisus & largius contra eandem verba facere volui: Idque eum præcipue in finem, ut eò potius usiātur utrique, & Conformiste nimirum, & Nonconformiste, contra tales & tantas Blasphemias, & erraticas Pontificiorum opiniones, ut penitus in hoc Regno aboleantur extirpeturque, tum concionibus, tum scriptis nostris, favente nobis in eâ re Rege nostro illustrissimo potentissimoque, & hoc ipso Parlamento gloriosissimo, quod faxit Deus. Nupc ad eam à quâ paullisper digressus sum, revertar materia p. In summa, Sive principia, sive doctrinas ex principiis deductas, & haustas, quæ præcisæ & absolute necessariæ sunt ad salutem, respicias, summus consensus eruetur, modo candor adfit. Ulterius non progrediār hâc vice, cum mihi decretum non sit tractatum instituere, nec Catalogum contexere omnium & singulorum, sed in specimina, hæc pauca, quæ tamen summam salutis doctrinam complectuntur, proposuisse sat erit. Hoc unum tantum adjiciam. Possibilem itaque esse concluso hanc quam intendo Reconciliationem Unionemque, cum tantus sit utrobique consensus in doctrinis nostræ religionis fundamentalibus. Sed pergo deinde, Possibilem hanc unionem esse contendō, quia Deus potest facere omnia, juxta celeberrimum illud Servatoris nostri effatum, Apud Deum omnia sunt possibilia, *Matth.* 19. 26. Potest Deus creare ex nihilo ea quæ non sunt, *Heb.* 11. 3. & si potest facere & producere ex nihilo ea quæ non extant, quis dicere audebit quod non potest reddere Nonconformistas, qui sunt in Ecclesiis Christi quæ extant, Unione inter eos & fratres eorum Conformistas per ipsū facta? Addo, & quid non potest idē Deus omnipotens, de quo dicitur, Alliciet Deus Japhetum, ut habiter in tentoriis Shemi, *Gen.* 9. 27. id est, erit tandem ut virtute Spiritus Dei, posteritas Japheti alliciatur ad veri Dei cultum cum posteritate Shemi, & Gentes Israelitis cooptentur, & sic cohabitent una in Ecclesiâ ejus, quæ est una, & quæ tunc in tentoriis oberrabat. Non potest inquam allicere & Conformistas & Nonconformistas ut usiāntur & cohabitent in Tentoriis Shemi nunc quoque, ut cohabitabant antehac? Imo, Imo. Tertio, possibilis est & facilis hæc quoque Unio, quia Parliamentum nostrum *œv* & cum Rege suo potentissimo potest facere mirabilia, & vix ab ullo sperata aut expectata. Narratur de Cyro Mo-

archâ

narchâ illo Persico celeberrimo, quod hæc ipsissima verba se-pulchro ejus fuerint inscripta, Omnia facere potui, sed falso. Non enim poterat seipsum liberare ab illâ Reginâ Heroinâ, cui Nomen erat Tomyris, multo minus superare eam, sed de-victus fuit ab eâ. At Parliamentum nostrum cum Deo & Rege suo potest vincere Difficultatem ipsam, quæ potentior est Reginâ illâ potentissimâ, & oppositionem quoque maximam gravissi-mamque, ac uno actu gratiæ dissidentes illas partes, quarum modo mentionem feci, feliciter Unire. Quarto, Imo possibile est quod intendo, quia ipse Rex Noster Clementissimus im-primis favet huic conatui, atque ideo eam libertatem concessit Nonconformistis, quâ gavisi sunt, ut notum est mundo. Legi

in quodam libro à quodam

* Gottofredi Hottonis affinis * pastore Gallico in lucem
mei honoratissimi celeberrimiq; edito hæc verba. Utinam
in ipsius libro de Tolerantia. inter eos (nimurum Prote-

stantes) aliquis summus prin-

ceps excitaretur, cui hæc res tanta (nimurum Concordia inter Protestantes) cordi esset, nec non desiderium ipsi surgeret ejus rei tam necessariæ periculum faciundi! Me quod attinet, non dicam Optarim, sed Benedictum sit Nomen Domini, quod ex-clivit taleni principem, cui cordi fuit & est Concordia & Unio talis, & cui surrexit desiderium ejus rei, de quâ modo dixi, periculum faciundi, & qui ut spero in celeberrimi nostri Parliamenti sessione promovebit eam summis conatibus suis, quibus ut prævaleat, rogabo Regem Regum his ipsissimis ver-bis. O Rex omnipotens, & Rex Regum, rege & protege Re-gem nostrum Carolum potentissimum, & dirige Cor ejus ad Uni-onem hic tam avidè cupitam desideratamque. Mone eum ut efficaciter moveat eam, ut prævaleat. Fac ut extirpatis radici-bus dissidiorum per ipsum, & gloriofissimum ejus Parliamentum, radicetur inter nos Unio firma stabilisque imposterum. Indue & ipsum, & id, spiritus tui virtute & robore, O spiritus potentissime, ut procedat quod hic intenditur felicissimè. Quintò, quod factum est antehac in re tali, iterum fieri potest nunc. Reconciliati autem sunt alii Protestantes quoque & uniti inter se, quos non levis sejunxerat Discordia, in meâ Germaniâ olim, ut id statim palam faciam. Ac primum, Au-gustana confessio id probat. Deinde cum Lutherani quidam no-lebant agnoscere Reformatos pro genuinis Augustanae confessio-nis professoribus, reconciliati sunt tamen eō usque utrique ut recipierentur Reformatorum subscriptiones post primam in conventibus Imperialibus, & tolerarentur ad hunc usque diem; & in conventu Swinefurteni, Anno 1532. admissa fuit confessio quatuor civitatum reformatarum, tinqum Augustanae congrua, à quibus

à quibus civitatibus Augustana fuit approbata. En muruam concordiam ! In conventu Wittenbergensi Anno 1538. dextra quoque Fraternitatis data est, adhuc vivente & non reclamante Lutherò, & hoc pacto stabilita fuit sancta inter partes concordia, & pax. Videatur quoque tractatio amica inter Saxones & Helvetios Anno 1536. emissæ, & colloquium Wormatiæ habitum, ubi *Farellus* & *Bera* comparuerunt, ut pro afflictis Galliæ Ecclesiis reformatis, tanquam ejusdem fidei confortibus intercederent apud Protestantes, quò illis suppeditas ferrent, nimirum apud Galliarum Regem intercedendo, vel alio quovis modo, quod etiam sèpius factum, & laudabilius notum, idque imprimis per Johan. Casimiri Palatinum principem Anno 1561. *Fredericus III.* Elector Palatinus longe plentissimus, cum esset Reformatæ parti addictior, agnitus tamen fuit pro socio Augustana confessionis in Conventu Naumbergensi, & religio ejus tolerata in Imperio. Et in Comitiis 1566. Augustæ habitis, frustra nitentibus Theologis quibusdam (ut fieri solet ubique) ad literam natis, non solum admissus fuit idem Elector, & confirmatus in suo jure, & loco ; verum etiam directorum inter Protestantes, ut antea, & posthac factum, obtinuit. Idem de Filio Johanne Duce Casimiro, & de Nepote *Frederico IV. Principe Electore* in Comitiis Augustanis, Anno 1582. & Ratisbonensis, Anno 1590. probare firmius & declarare luculentius in promptu esset, si res id postularet. Huc apprime facit (quod non omittendum est) quod Anno 1529. procurante Landgrävio Hasliæ, principe omnibus laudibus dignissimo, coactus fuit Marburgi Theologorum conventus, cui ipsi *Lutherus* & *Zwinglius* interfuere, ubi post multas collationes diuturniores summus inter eos consensus agnitus & constitutus fuit, Unicâ Quæstione illa de modo prætentia Corporis Christi in cœnâ manente indecisâ, & sic utriusque discessum eâ in futurum lege, ut moderatius & fraterne magis de eâ ageant partes. Hæc five reconciliatio five Tolerantia aliquot annos inviolata mansit. Sed quorsum ista omnia ? Sextò, Ostendam possibilem esse Unionem à me propositam, quia antehac quoque talis Unio in supradictis conventibus procurata, & obtenta fuit. Fateor quòd adhuc quidam litigiosi Spiritus lites in Germaniâ movent & alunt. Sed ea de re posthac. Nunc Deum meum, flexis cordis mei genibus oro, ut hunc Angliæ magnum conventum eodem modo flectere velit, ut illos flexit in Imperio Romano, ut, quemadmodum Unio in illis obtenta fuit tunc, sic Unio & reconciliatio obtineatur nunc quoque (addo) & stabiliatur firmiter inviolabiliterque. Amen, Amen.

C A P.

C A P. I I.

De Necessitate hujus Unionis.

2. Incutivum. PROXIMUM est jam, ut hujus necessitatem meditemur, atque perpendamus. Innumera hic sece cogitationibus nostris offerunt, necessitatem hanc prebarus ; quæ vero ea argumenta, quæ ab ipsâ re in se consideratâ desumi possent, quæ potentissima & fortissima sunt, jam in predictis aspera legi possunt, ea unicuique legenda & ponderanda relinquo. Unum vel alterum memorabo paulò alias generis. Et primo Protestantium in Angliâ & alibi degentium salus & conservatio, post Deum, consistit in Unione. Humano more loquor, impossibile est, ut vel per sæculum serventur, ac conserventur Protestantes in Europâ contra tantam vim, & tam upitam, tantas technas & molimina consistorii Romani, & Jesuitarum, nisi sapiant, & de unione inter se cogitent, & hic & alibi ; alias Pontifices illi Romani, stipati, & adjuti ab iis Regibus, & Principibus, qui adhuc inebriati sunt vino fornicationis ejus, ex dissensionibus nostris perpetuis triumphabunt de nobis facilè, & ex clericis nostris trophyæ erigent. An æternum adeo usque incauci & disisi permanebimus, ut videre nec quidem sentire queamus illos prorsus irreconciliabiles adversarios, ex quo utriusque partis ruinam, per utriusque scissuram à se invicem meditari ? & tamen jam his jam illis Protestantium adulari, atque iis imponere, eos inter se ad commune exitium committere, & sic perpetuâ simplicitate nostrâ abuti ? O aperite oculos, fratres Lutherani Reverendi Doctissimique, (si forte ad Vos perveniat legendus hic tractatus) & vos fratres Anglicani orantes, & consulte vobis ipsis, unientes vos ipsis quam arctissime potestis (spiritualibus mediis modisque utentes) contra communes & crudeles hostes vestros, ne fatis eorum præda. Sat infoclicibus armis pugnat, sat communibus adversariis commoditatis ad nostrum exitium exhibit, sat, inio nimis affectibus indulsum malis ; Unioni nos demus tandem omnes, ut una conservemur omnes : quod faxit Deus. Deinde vidimus & sensimus Dei judicia horrenda, videlicet pestes, bella, incendia, ab quibus gemuit Anglia, ab eo tempore quo divisi fuimus. Quod cum verissimum sit, an non tempus ut à somno nostro excitemur,

excitemur, & uniantur, ut tremendam Dei iram à nobis, à Regno, ab Ecclesiâ amoliamur amoveamusque. O nos moveant lachrymæ, moveant querelæ de acerbitate, de amaritudine horum temporum, quas audimus quotidie. Dicunt enim, quo usque durabit tempus istud ærumnosum? quando finietur? annon pene periiimus ira Dei & consumpti sumus? iuxta Psal. 90. 7. & quo usque erunt isti in laqueum, Exod. 10. 7.

Tertio, Moveant nos tot loca, & imprimis tot filiæ ut recantatur, parochiarum, Chapels and daughter Churches, quæ vel Pastoribus omnino carent, vel oppressæ jacent sub malis *, qui suâ conversatione pravâ pretiosas multorum animas ab emanatione vitæ arcent abiguntque, & ad Deum clamitare cogunt hisce vel similibus verbis. Jusste Deus, da nobis † Pastores bonos, pastores secundum cor tuum, ut id promisisti, ut nos pascant suâ doctrinâ sanâ, vitâ sanctâ, & precibus pro nobis sine fine fusis.

preces istas, ut alii alios excellant tum doctrinâ tum pietate vita.

* Nea accuso hic, multò minus condemnno innocentes fratres meos ob quosdam, sunt enim, quod ipse probè novi, inter eos viri magistri, qui cum sunt omnis generis scientiarum peritiâ clarissimi, & eximia pietate suâ eminentissimi, stellarum instar in Protagontium cœlo micant.

† Non excludo hic sed includi potius volo Conformitas, qui proculdubio in id incumbens, divinitus excitati secundum

C A P. III.

De jucunditate hujus Unionis.

Sed transire satago ad Jucunditatem hujus Unionis. Nostis quid dicat suavis ille cantor Israelis in libro Psalmorum, Ecce quam bonum & quam amoenum est habitare fratres etiam unâ! Ibi nota, quod hic Psalmus vocatur Canticum excellentissimum Davidis, vel Canticum excellentiarum, secundum Textum Hebraicum; unde sequitur, quod verba hæc, ea propter, sunt verba excellentissima, & totus Psalmus excellentiarum plenus, de quibus plura posthac. Impræsentiarum hæc excellentissima verba sic applico. Hinc videre est, fratres, quans jucunda erit vita nostra, & conditio nostra, si imposterum vivimus undâ, ut fratres, & unionem inter nos colamus, ut par est;

possimus

possimus enim tunc amplexari & exosculari alii alios, ac si fratres essemus naturales ; possimus amicè, inter nos conferre sermones ; possimus dies jejuniorum unà observare, possimus precibus piis & deprecationibus quam humillimis Deo litare, possimus totam Angliam, vîsâ nostrâ concordiâ exhilarare ; possimus alii alios his ipfissimis verbis suavissimis salutare, Ecce quam bonum est & quam amœnum habitare fratres etiam unà !

C A P. IV.

De optabilitate hujus Unionis.

JAM de optabilitate hujus Unionis pauca differam. Optabilis est Primo, ut opprobrium quo nos gravant Papistæ à nobis tollatur. Dicunt enim nos Protestantes non posse concordare, sed in innumeris abire sectas & divisiones, & se solos unitatem servare, & unam illam Catholicam sese Ecclesiam, quæ in Apostolico creditur symbolo. Deinde, ut maledicentia qua alii alios prosequuntur amoveatur abijiciaturque cum omni odio & excandescientiâ, secundum illud gravissimum Apostoli monitum, At nunc deponite etiam vos hæc omnia, iram, excandescientiam, maledicentiam, Col. 3. 8, 10. tolerantes alii alios. Tertiò, ut amicitia, quæ antehac intercedebat inter nos, postliminiò revertatur, & amor ille pristinus qui vigebat inter nos, rediategretur, & illud vetus dictum in nobis verisicetur, Amantium iræ amoris redintegratio est. Quartò, ut scandalum, quod ex nostris dissidiis natum est, & quo multi à nostra religione alieni offenduntur & à nostris ovinibus abiguntur, è medio submoveatur. Hic citare lubet gravissima hæc de re celeberrimi scriptoris cuiusdam verba, Nec Tyrannide quam patiuntur reliquæ populi Dei quæ adhuc in spirituali Babylone detinentur, nec superstitionibus quibus implicantur, tantum retardantur, verum in Ecclesiæ Romanae communione remanent, nostris tantum divisionibus suspensi, & offensi scandoque affecti. Et omnia ista uōn movebunt nos ?

C A P.

C A P. V.

De Utilitate hujus Unionis.

Nunc meipsum converto ad utilitatem hujus Unionis, quæ mihi erit Triplex. Primum, hoc magnum, sed mirè nunc distractum, prosperabitur Regnum; sic enim cantillat suavis ille Israelis cantor in eodem, quem modo nominavi, Psalmo, postquam dixerat, Ecce quam bonum & jucundum est habitare fratres etiam una, est ut ros Hermonis, ut qui descendit super montes Tzionis, quo scilicet ager Baschanis fertilis redditur; & deinde addit, Ibi enim mandat Deus benedictionem suam, id est, omne bonum, dicit doctissimus ille scripturæ sacræ * expositor; addo quod, ni fallor, * Junius in Loc. tunc maria vestris tutò abundabunt navibus, naves mercibus, civitates & oppida vestra lucris, omnia pene Regni loca omnis generis Bonis, ex benedictione Dei manantibus fluentibusque. Deinde, videre mihi videor ingentem Evangelii & regenerationis propagationem exinde provenientem. Complebuntur enim, si uniamur, pulpita vestra * bonis verbi præparatoribus, Tempa fratreſ. meos conformistas sed auditoribus, & omnia pene loca converfis animabus & pro fessoribus; typographiæ pii & ad ædificationem tendentibus scriptis & authoribus. Et hic non possum non commemorare Heylini vestri verba, quæ tunc literis mandavit, quando rationes de propagatione Evangelii in Germania & alibi voluit reddere, affirmans, 1. Quod verbum Dei in oppidis & pagis fedulò prædicatu causa ejus propagationis fuerit. 2. Libri pii in lucem editi. 3. Carechismi summanni Religionis Protestantium complectentes.

* Quæ proculdubio videbitis præstata in hac vestrâ Angliâ, si Unio prædicta fuerit inita stabilitaque. Tertio, Uniantur illæ duæ partes, de quibus supra dixi, & turæ erunt, unitæ pro universis & singulis suorum, quod necessarium & communi bono & conservationi facile obtinebunt, modo unitæ mancant, unitæ agant, unitæ orient, unitæ

* utriusque cùmpartis fratreſ se invicem provocabant ad ista omnia præstanta.

sua pocurent. Quod de illis duabus partibus assero, de omnibus in Europâ Protestantibus intelligi & fieri cupio. Si enim omnes uniti essent, qualiter, O qualiter conatus inimicorum eorum communium ubique frustrarentur? Et O quanta formido (si modo conjunctis animis agere vellent ea quæ licetè agi possunt, precibus nimis & lachrymis imprimis ad Deum fuis) occuparet eos? Ea ad minimum, quâ de iis non lacefendis consilium cogerentur capere & servare?

PARTITIO VI.

Continens solutiones diversarum objectionum.

C A P. I.

In quo responderetur ad duas objectiones.

QUÆ haec tenus proposita fuere de hac Unione, si Christiano animo perpenderentur, paucos fore credo qui ea approbaturi non essent. Ecquis enim, quælo, invenietur ea improbaturus, nisi qui prorsus pacis amorem missum fecerit, & charitatis ardorem in suo corde in totum extinxerit, ut immortalia odia scilicet in hac mortali vitâ sub praetextu religionis in eos exerceat, qui nihil libertati aliorum derogatum volunt, nihil aliis Tyrannice imperatum, nihil aliorum conscientiis crudeliter impositum eunt? Nonconformistas plerosque paratos esse nullus dubito in hanc unionem & Reconciliationem à me propositam actutum consentire, statim ac ipsis spes affulgeret tanti boni tam diu quæsiti. Longe plurimos quoque inter Conformistas esse puto, quibus hac nostra qualia-cunque proposita arrisura sint & placitura, quantumvis alii numero inferiores vix audeant animi sui desideria denudare, ne quorundam odia in se excitent. Imo haud dubito integros quoque cœtus esse, eosque valde insignes, qui non difficiles se præberent in pacifica vota & consilia. Quia vero quidam reclamabunt, & ea quæ proposui pertinaciter responuent, jam eo-

rum objectionibus occurrentum est, quas illi solliciti querunt, ut non-necessariis litibus perpetuo litare valent. Et primo dicent, Non licere Conformistis hujusmodi syncretismum (sic enim vocabunt hanc à me propósitam Unionem) admittere, quia mera *άττησια* & confusio exinde consequetur. Sed huic ita occurretur. 1. Non queri hic sententiarum, & opinionum communionem, sed mutuam toleratiam in adiaphoris; fruantur Conformistæ suis sententiis, privilegiis & communitatibus, atque Ecclesiis, & ceremoniis, saltem permittant Nonconformistas uti suis & non cogant eos ad suas. 2. Annon concorditer una vivant alii Protestantes in aliis locis non obstante diversitate opinionum quibus imbuti sunt, & Ceremoniarum quibus uti solent? Instantiam vobis dabo in Reformatis & Lutheranis, qui una vivunt in eadem illâ cœlebri civitate Heydelbergenſi (in cuius Universitate ipse studiosus fui olim) & ibidem utriq[ue] suâ * libertate fruuntur pacificè, & publice absque ullâ confusione [†] prædicant enim ibi Evangelium Christi publice tum Calvinianū, tum † Lutherani prædicatoris in eodem Pulpito absque ullo tumultu, ullo opinionum syncretismo, superiorum permitti, ut supra notavi. Possem dare plura exempla, sed sufficiat hoc unum nunc. Secundo, quidam objicent impossibilitatem vel fal-

* Sunt Lutherani in aulâ; Lutherani in cancellaria; Lutherani in Senatu urbico: Lutherani in aliis versantur officiis. Quid? Lutheranis publicum Religionis exercitium à Serenissimo Electore Carolo Ludovicō concessum, antequam Casellas proficeretur.

[†] Daniel Tassanus vitriacus meus in oratione suâ votivâ.

tem improbabilitatem hujus Unionis; Quibus sic Respondeo: 1. Quod non impossibilis sit, supra probavi. 2. Quod possibilis sit, & probabilis admodum, sic palam facio. Scimus, quam pronus Clementiss. Rex noster fuit ad libertatem Nonconformistis concedendam, ex nuperis ejus indulgentiis ac Licentiis ijs concessis. Est quoquā Tertio, si concedatur iis, quod improbable est id, quod hic à me proponitur. Respondeo, quid tum? Annon improbabiliter Judæi reversi sunt in suam Judæam ex captivitate suâ Babylonicâ, (humano more sic loquor) vi & virtute editi à Cyro editi? Annon improbabiliter quoque reductus fuit nuper illustrissimus Princeps *Carolus Ludovicus* Elektor Palatinus, Dominus meus Clementissimus nunc defunctus, in suam Metropolim Heydelbergam, Territoria sua, & Dignitates suas? quod applicet Lector.

C A P. II.

Complectens aliam objectionem non spernendam.

Sed Tertio, clamitabunt nonnulli, Regnum divisum non potest stare, dicit Christus: & propterea nostrum Regnum non poterit stare, si eo modo, quo dixi, ineatur unio cum Nonconformistis, ut libertas iis concedatur praedicandi Evangelium Jesu Christi. Respondeo 1. Regnum hostiliter divisum non potest stare; dicit enim Christus * adversus * ἐπ' ἑαυτὸν. se divisum, viz. hostiliter; ast Regnum hoc non erit adversus se divisum hostiliter, si libertas conscientiae concedatur, & Unio inter dissidentes ineatur: quia unio illa tollet hostilitates orantes imaginis * ut supra ostendi. nabilis. 2. Dico, Stat Regnum Galliarum, et si ibi tolerentur Hugonottæ, id est, Reformati, qui ibi in templis suis publicè Evangelium praedicant sempiternum. 3. Stat Imperium Romanum, et si in eo Lutherani & Reformati quoque libertate suæ Religionis fruantur publicè. Stat Palatinatus, et si in eo & à Lutheranis & Reformatis in iisdem ædibus verbum Dei praedicetur, ex indulgentia * Principis Palatini. Stat deniq; * Helvetica respublica, et si diversis ibi quoque ritibus & Ceremoniis utantur; & sic prout dubio potest stare Anglia Regnum quoq; si in eo Nonconformistæ uniri cum Conformistis suâ fruantur libertate.

C A P. III.

Comprehendens 3. alias Objectiones.

Torro dicent alii, subscribendū forsitan erit juxta tuā Unionē hic delineatam, certis fidei Articulis, & tales Articuli plerumq; continent ambiguitates, quod perit Divisiones, & adversatur unioni. Sed Respondeo, Fateor quod hoc fieri afolet, ut videre est non tantum in 36 Articuli Anglicis, sed etiam in symbolo

symbolo Apostolico in Articulo de descensu Christi in Infernum, & in Augustana confessionis verbis de corpore Christi. De cœna Domini docent, quod corpus & sanguis Christi, in eâ vere adsinguntur & distribuantur vescientibus; qua re non obstante omnes orthodoxi unanimiter & conjunctim amplexantur illud symbolum, & omnes Protestantes, qui in imperio tolerari volunt, confessionem illam Augustanam in suo sensu, & sic eo nomine uniti sunt non timentes divisiones modo objectas. 2. Ambiguitates illæ & similes iis explanari possunt, & debent satisfactionis causâ, & ut devitentur Divisiones, ut id factum est, cum querelæ orirentur de Ambiguitatibus Augustana confessionis, tunc adornatae fuerint diversis temporibus & occasionibus plures illius confessionis Apologiae, explanationes, & Declarations, & Ordinibus approbatæ: juxta quas, & ex quibus genuinus & verus illius sensus est eruendus, si de ea moveatur ab aliquo controversia aliqua. Quid quod ipsa ista Confessio Augustana jam ut dictum est, renovata, Cæsaribus in Imperii Comitiis fuerit ab utrisque Protestantibus unanimiter exhibita: & nominatum Cæsari Ferdinandu primo, & quidem tanquam genuina & vera, relicta & valere iusta, quæ carolo quinto Imperatori Augustæ fuit oblata, Año 1530. & hæc verba continebat: De cœna Domini docent, quod in eâ corpus & sanguis Christi sub speciebus panis & vini verè adsinguntur & distribuantur vescientibus: secus docentes improbant. Quod idem in Anglicis Comitiis fieri potest, si ambiguitates prædictorum articulorum id exigant, ad incundam & conservandam inter nos Unionem. Sed hie me interrogabunt, si hoc omnino fiat, & unio vestra inita fuerit, quamdiu durabit? Quasi idem Deus qui nos unire potest, in unione initâ nos conservare non possit quoque, ut conservavit alias Ecclesiæ inter se unitas, exempli gratia, Germanicas, & Gallicas etiæ differant inter se respectu dierum, & rituum, & regiminis etiam Ecclesiastici; habent enim Germanicæ suos inspectores (quos alii vocant Episcopos) diœcessanos, Galli nullos, sed Classes tantum. Fatoe quidem, quod quidam Evangelici unionem inter se ruperunt initam citò, intelligo Lutheranos quosdam, qui animosè conciliatiōnem five concordiam illam, quæ Marpurgi inter Lutherum & Zwinglium stabilita fuerat, Anno 1529. diruerunt, † quibus de causis & † Sed vide Pareum in suo Intercessionibus silentio transibo nico hac de re. prædens ne vulnera refricem antiqua, quæ una cum novis vellem sepulta. Servata tamen fuit ab aliis quietis utriusque partis fratribus, qui alii alios ut fratres sunt amplexati, & pro viribus supportarunt, ut id superpetræ à Gallicis Ecclesiis petitæ, & tum à Lutheranis tum à Reformati

tis latz, restatum faciunt sat abundē. Imo, de Argentorato, ci-
vitate illā magnā Imperiali, Helvetiæ conterminā fertur, quod

* ut Hottonus id afferit in sua
enordia. ipsum * Calvinum ad Concili-
um Tridentinum pro se mittere
decreverit, cum tamen sit urbs

Lutherana, quod probè novi,

quod ipse in eā fui. Et propterea quid loquimur de durabilitate
hujus Unionis, quasi non futura sit diuturna? Relinquatur id
Deo qui potest facere quicquid vult in cœlo & in terrâ. 3. Re-
stat adhuc alia objectio, ad quam mihi erit nunc responden-
du. Obtendent quidam quod si hæc unio ineat, auditores
ipsorum relicturi sint auditoria sua & ipsos in iis: quod si frat,
ordo Ecclesiæ tolletur. Ad quam objectionem sic respondeo.
Primò, idem fieri nunc video in ipsorum Conformistarum
Ecclesiis. Qui excellit alios in concionibus suis, attrahit audi-
tores eorum, qui carant donis illis singularibus quibus pollet
ipse. Deinde adscribo, quid faciendum ergo? Doceant tum
Conformistæ tum Nonconformistæ, ut par est, hoc est, tam po-
tenter, tam perite, tam pure, ut in verbo Dei monentur, & nullus
huic vel querelæ vel objectioni locus relinquetur. Tertio, Non
qui plurimos habet auditores, sed qui negligenter, qui oscitan-
ter, qui frigidè, & qui erraticè verbum Dei prædicat, & scandalose
vivit, & mandata foedè violat, Ecclesiæ ordinem turbat.

Denique ut Moses, * cum Eldad & Medad
prophetarent in castris, & Joshua dice-
ret ei, Eos cohibe, hoc dedit respon-
sum: Utinam rotus populus Jehovæ es-
sent Prophetæ, vel sic, ut in Textu habe-
tur † Hebr. quis det totum populum Je-
hovæ Prophetas? sic ego respondeo iis,

* Numb. 11. 29.
+ יהוָה יְהוָה וְאַתֶּךְ אַתְּ רֹוחֵנוּ כִּי־
qui non volunt prophetas ipsos, nimurum, pastores Orthodoxos
& recte ordinatos prophetare in pulpitis, ne attrahant auditores
suos, Utinam plures Jehovah daret populo suo prophetas.
Tantum absum ab eorum timore vel, (si ita me loqui volentis)
invidiâ. Et hic hujus partitionis finis esto.

PARTITIO VII.

C A P. I.

In quo finaliter & conclusivè predicta Unio premitur.

JAM premere urgereque satago unionem à me propositam. Quid dicitis fratres, annon sat inter nos hostilibus quasi armis digladiatum ? annon sat nostris passionibus cessum ? annon sat exemplorum malorum datum, annon sat commoditatis crudelibus & vigilansimis nostris adversariis præbitum ? saniora tandem confilia capiantur, meliora arma, preces videlicet & lacrymæ, arripiantur, sanctiora proposita eligantur, & ea quæ tam fuse à me pro unione nostrâ fraterna sunt hic dicta, fiant per gratiam Dei, idque ad immensam & æternam Nominis ejus Gloriam. Timebunt nonnulli fortassis, ut quid sibi depereat, si hæc Unio feliciter procedat, & ad optatum finem procedat ; sed nolite timere, nihil vobis deperibit. Quieti sedent omnes ab his curis, his metibus ; hoc tantum intendimus, hoc cupimus, hoc satagitamus, hoc petimus, hoc appetimus, ut mutuâ tolerantiâ se se ferant, non condemnent, sed potius precibus ardenter aliis alios deo commendent, datis sponte occasionibus, mutuis quoque officiis, quæ Christianos decent, se se devincant. Modestis etiam admonitionibus, quæ scriptis, quæ dictis se se in veritate, & pierate forment, & firment. Ante omnia vero suis vindictæ & ultionis affectibus renuncient, decisiones Magistrales devitent, & omnis generis horaines suâ unione & concordia ad concordiam invisen, cætera quoque Impedimenta devitent, quibus haecceps dissidiis alimenta sua suppeditata sunt, videlicet invidiaria, superbiaria, avaritiam, acediam, iram, maledicentiam, & si quæ sunt alia. Sufficiat tempus præteritum, quo talibus indulximus vitiis, quo victoriae cupidi superare alii alios cupivimus, ex innocâ nobis pertinaciâ, & superbiâ. Veritas Ecclesiæ victoria est, juxta antiquâ alicujus dictum. Cum primis vos alloquor Pates in Christo reverandi, & fratres mellitissimi, si amatis Christum, amate unionem, quia ipse tam enixè suum precatus est patrem, ut unum simus, hisce verbis ; Non tantum pro illos oro, sed & pro iis, qui per sermonem eorum credituri sunt in me, ut omnes unum sint, sicut tu in me, & ego in te, ut & ipsi in nobis unum sint, Job. 17. 20, 21. O, vos

vos moveant hæc verba Verbi, quid enim efficacius dicere poterat Verbum? quid ad nos excitando serventius? ut unum fiamus in ipso, secundum prædicta à me consilia, ad unionem tendentia, ex infinita & immensâ ejus misericordia.

PARTITIO VIII.

Et ultima, continens orationem conclusivam ad Je-sum Christum pro unione prædictâ fusam.

CAP. I.

In quo tota Christi Ecclesia Britannica Christum comprehetur: qua & à tota Ecclesia Catholica poteſt usur-pari, mutatis mutandis.

Cupio autem in fine scriptioris hujus meæ ipsam Jesum Christum ardentibus meis precibus pro unione hæc, & multis aliis Ecclesiæ necessariis, interpellare, ut ipse, in fine vitæ suæ, oravit patrem suum, ut unum fiamus in ipso, Job. 17. 20, 21. Imo hic totam Ecclesiam Britannicam inclamare satago, & compellare, rogans eam, ut unâ mecum ad Jesum conversa, humili affectu, sensu uno omnium, uno ore, Nomen ejus sic adprecari velit. Jesu, qui ut unum fiamus, patrem tuum Cœlestem ferventissime comprecatus es in terris, Uni nos, O Uni nos omnes tibi ipsi magis magisque, & firmam inter nos ipsos concordiam & Unionem stabili, O Fili Dei, ne devoremur à lupis rapacibus: sed unâ & ruto vivamus in hisce regnis nunc, & simul triumphemus in cœlis posthac in æternum. O Äterne Deus, sine nos deflere miserias nostras & divisiones præteritas, & placatus ad Gratiaz tuaz Thronum admitte cor nostrum, exaudi singultus nostros, & dolores de dissidiis nostris à nobis conceptos, & ad te profectos, sanctissime sospitator. Tu salus bonis unica, tu spes, tu perfugium gaudiumque, & solamen nostrum prosperum, precibus nostris & votis pie concep-tis annue! Deduxti, O Deus, benignitate tuâ populum, quem redemisti. Introduxi nos & plantasti nos in terrâ possessionis tuæ, loco, quem ad habitationem operatus es, Jehovah. Disposu-isti

isti locum populo tuo & plantasti eum, ut habitet in loco suo. Pulcherrimam hanc insularum desiderasti, Deus, ad sedem tuam : fac ut in ea radicetur firmiter, & efflorescat semper germinetq; populus tuus, qui germen est plantationis tuæ, german myrtæum in horto quem plantasti. At indiget sole, indiget umbrâ, indiget irrigatione. Rogamus, ut singulis momentis eundem hortum tuum, secundum promissionem tuam, irrigare, calefacere & obumbrare velis gratiosè : obsecramus te infuper, O sol divine, O lux purissima, per te ipsum, nos surculos luce tuâ perfunde, luce fidei, luce cognitionis, luce sapientiae cœlestis. Et, O spiritus sanctissime, charitatis gratiam & pietatis ardorem nobis omnibus adsta. Fac dum in deserto, & vastâ hujus mundi solitudine enascimur, in te maneamus uniti semper, ac vivamus, & vireamus, dulcèisque sanctitatis veræ fructus exhibemus. Sint coætemporibiles Myrtlei tui (Ecclesiæ nempe) plantæ, sint abjectæ, sint calcatae vulgo, sint ni-

cane. i.

Nigra sum Ecclesia tua, nigra Mundo, obscura impiis, crucis æstu turpata, at amabilis tibi, tibi placens, tibi desiderabilis. Nigra sum, calamitatum ardore perusta, undiq; ventorum tumultibus patens, & quassata : hinc Boreas hinc Auster insultans me verberat glomeratque pulvere. Furit oriens, furit occasus, & æstus sui horrore petit : infelix ego, ob divisiones acerbissimas me divexantes, solitudinis pacifica amatrix, in deserto mihi consultura, in deserto requiem quæro, non invenio, in gratia tua latebris, sub umbrâ tuâ, quam amo, quam unicè desidero, tutius latebo ; in latibulo Dei excelsi, in umbrâ omnipotentis commorabor. Tu umbra, tu præsidium, & tutamen meum, qui fecisti ut pro spinâ albâ ascenderet abies, & pro urticâ myrtus. Fac ne exurant nos aridæ hereticarum opinorum arenæ, cautèisque infidelitatis, fidci radicibus aditum ullum præstruant ; ne falsorum Doctorum sentibus spinisq; & urticis tenellæ vites suffocentur, aut serpentium sectarum pestis Iethiferam illinat salivam. Arbusculæ sumus tenellæ in sacro tuo myrtileto, amori tuo destinatae : at, O amor cœlestis ! O Charitas finita ! Medullam tu plantularum foye ut crescant semper amore tui, amore proximi, sanctâ gaudentes unione, & animorum conjunctione, & pace multâ cum veritate & puritate concatenata. Atque eum in finem Illustrissimi Potentissimique Regis nostri cor, & Senatorum nostrorum prudentissimorum honoratissimorumque in Parlamento congregatorum consilia ad prædictam unionem & pacem dirige. Et, ut eadem pace fruamur diu, eundem Regem nostrum Gloriosissimum contra omnes ejus & populi tui inimicos diutissime incoludem serva. & propterea exsurge, O magne Jehovah, & dissiperetur ejus & nosti inimici qui sunt in hisce Regnis ejus & alibi ; & fac, ut ipso

diu

diu vivette regnanteque, nos diu vivamus prospere sub ipso, & per ipsum nobis faventem, & nos in puritate & exercitio Religionis nostra veræ orthodoxæque protegentem. Fac cor ejus cor secundum cor Dei, ut in omnibus, quæ piis ausib[us] molitur, & facit, facietque, tibi placeat hic, & posthac; & ut superatis humanae vita spatiis, tecum feliciter regnet, in Regnum tuum altè subiectus, & ibi gloriæ suæ inenarrabilis radios late spargens. Et nunc pergimus ad alias Ecclesiæ tuæ necessaria. O Deus fortissime, qui potes facere quicquid vis in eoslo & in terris, fac, ne pietatis cortice fides, ne booris suis destituta, sterilecat misericordia, hisce in terris, quin vitam illa conservet: Ne patere à mundo tegumentum sanctitatis detrahi, sed fructus ferat dulces, fructus veræ pietatis suavidine edulcos, qui refrigerium sint animis, & ardore, ac sanguinem livoris æstum, & avaram similitudinem restinguant. Fac ne inter nives adversitatum, & furibundum mundi tempestates ramuli renues, & tenella arbustulæ decutiantur, aut calorem amittant frum, ne refrigescant toræ. Perfunde nos loco faciei tuæ O immensum lumen! Respic nos subinde, O spiritalis oculæ, O vita, O viventium vigor! gelidisque pectoris nostri Medullis calorem inde, ut succrefcamus: ne gratia tuæ inter mentis destituti pereamus, & materies fiamus ignis horrendi. Quin ut Myrilegium tuum (quod est Ecclesia tua) inter afflictiones & persecutions varias coronis ex mille malis mortibusque factis, est obsecrum hic, ita, cum olim in paradisum tunc transplantatum fuerit, vicitribus è Myrto aureolis ibi illustretur: ubi plantæ cœlestes lunine tuo & irrigatione perpetua sumentes incrementa, semper virenti fronde pubescunt, non in arido, non deserto locata, sed juxta pérrennantium aquarum fluenta viva, floribus solisque & fructibus æternant. Fac etiam, magne Deus, ut idem tuum myrtleum quemadmodum jacet hic & jacuit immersum in salso divisionum acerbissimorum mari pro tempore in præsentimundo, sic immenso cœlestis voluptatis fonti sine fine immergatur tota in mundo futuro. Ubi adversarius nullus, divisio & contrarietas nulla, odium & certamen nullum: sed trophæum, & unio tantum, & unio perfecta, unio perpetua, unio optata, unio beatorum beata, unio cum beatorum cœtibus, qui Christiano nisu ex variis suis, Deiq; hostibus trophæa retulerere, nunc lætum canentes poëana: unio cum felicibus sanctorum Protestantium & aliorum animis, quorum nomina inscripta Cœlis, unio cum ipso beatificarum animarum capite Christo, à quo solida lætitia, mera tranquillitas, quies æviterna, à quo expiata vitiositas, reducta sanctitas, sublata miseria, redditæ beatitas, cui sit laus & gloria in eternità secula. Amen, Amen.

*Additio de Regno & Religione Abassinorum, quorum hec
Unio multam facit mentionem in Tabulâ quartâ ex
Jobi Ludolphi, clarissimi Scriptoris illius Saxonici, Hi-
storia Æthiopica, hoc ipso anno in lucem edita in
folio magno.*

Ipsa hujus gentis Historia digna est accuratori elaboratione. Nam five cœli, five soli ingenium spectes, vix alibi plura Naturæ miracula repereris. Regio inter tropicum cancri & æquinoctialem lineam sita, mira aëris diversitate gaudet. Depressa loca æstum : excelsa frigus sentiunt. Eam ab causam tonitrua horrenda, tempestates sinu plures cum tremore hominum & brutorum audiuntur.

Montes altissimi ipsas nubes superant, ut miraculo hic non sint Olympus & Athos, ipseque Atlas cœli fulcrum priscis ne comparandus quidem ad illos sit. Rupes figurâ variâ naturâ sic præruptæ sunt, ut ascensu careant, & tamen habitentur. Convalles confragosæ & profundissimæ abyssum repræsentant. Metalla quoque habent, aurum maximè, de quo prima in novis regionibus quæstio, modo scrutari & effodere scirent. Aridissima æstate loca hyeme undâ teguntur, & quod alibi pluviae, hoc flumina agris in Æthiopia præstant. Eos enim, aliâ steriles, inundationibus suis reddunt fertilissimos. Inter ea Nilus magnitudine, & farrâ suâ omnes totius orbis amnes longè post se relinquit. Nec fontes ejus tantum, Antiquis tam anxie quæsiti, hic reperti sunt, sed & alter illius alveus, videlicet niger fluvis nube primum innotuit. Non autem omnes Abassia fluvii, ut in aliis terræ partibus, in mare sese effundunt, sed quidam arena hauriuntur, ut istorum ostia difficilius invenias quam aliorum fontes. Plantæ virtutis admirandæ & bestiæ omnis generis, plurimæque nobis incognitæ dantur. Quadrupedes & volucres toto orbe maximæ hic pariter reperiuntur. Unicornis etiam, celebris illa fera, in omnibus mundi angulis curiosè indagata, hic demum conspecta fuit. Boves innumeri, & multò nostris maiores, pabulo & feris, & pecudibus, per vastas sylvas perpetuò virentes sufficiente. Nec minor gentium hominumque varietas, qui lingua, moribus, Sacris, adeò inter se discrepant, ut partem aliquam Orbis, non regnum describi putas. Uni tantum Regi Abassia paret, qui ob subjectos quosdam Regulos, Negusa nagast Zaitiopia, hoc est Regem Regum Æthiopiarum semet vocat, & vetustate Originis multum gloriatur. A Salomonè Israhitarum Rege genus suum ducit, notabilis sed ambiguo com- muento.

mento. Longa Regum series, sive vera sive falsa antiquitate defenditur. Attamen constat monarchiam Abassinorum, Regumque Prosapiam vetustate nulli inter Europaeos cedere. Quum & potentia alios Africæ Reges quondam superaverunt, sed ea superiori sèculo Adelessium bellis pene tota concidit. Deinde Gallanorum vi atque feritate adeo debilitata fuit, ut Habessiniam in ipsa Habessiniâ non invenias si eam cum temporibus Alvarezii comparaveris.

At longè maximam admirationem meretur antiquitas Religionis Christianæ, qæz FRUMENTIO prædicante sub sancto Athanasio Patriarchâ Alexandrino primùm coepit, cuius Ecclesiæ DOGMATA & RITUS in hunc usque diem retinentur, ita ut multæ primitivæ ceremoniæ alibi obsoletæ, hic adhuc durent, interim nullam insignem mutationem in cultu sacro per tantum ævi seoserunt.

Ubi nobiter otetur id quod vir ille Reverendus eruditissimusque Doctor Stillingfleet in ultimo suo libro pag. 389. refert ex Claudi Imperatoris Abassiae fidei confessione, in lingua Anglicana de Circumcisione Abassinorum. *That it is only a National custome without any respect to Religion, like the cutting of the face in some parts of Æthiopia, and Nobia, and bring the ear among the Indians.* Sic ille Imperator citatur, cui superaddo verba Ludolphi, qui scribit quod illa Abassinorum circumcisione nihil aliud est, quia mulieres circumcidunt, idque privatim absque testibus, quod adjicio quia Circumcisio Abassinis objicitur; unà cum citatione multorum aliorum Authorum qui de Abassinorum gente & Religione scripsierunt, viz. Nicolaus Godignus, Jacobus Baratus, Matthæus Armenus, Tzagazabus, Alvarez, Johannes Bermudes, Matthæus Mercator, Franciscus Alvarezius, Balthasar Tellecius, P. Lupus, Gregorius Habessinus, Emanuel Aylmeda, Hieronymus Lupus, Alfonsus Mendozus, Author Libri de Rivo Nili.

Claudii Regis Æthiopiæ Confessio Fidei ex Æthiopica lingua in Latinam Versa.

Nos Credimus in unum Deum, & in Filium ejus unicum Jesum Christum, qui est Verbum ejus & Potentia ejus & Consilium ejus, & Sapientia ejus, qui fuit cum eo antequam creare ur mundus, & ultimus vero diebus venit ad nos, non tamen ut decederet à throno Divinitatis sue, ac homo factus est ex Spiritu Sancto, & ex Maria Sancta Virgine, & baptizatus fuit in Jordine anno trigesimo, & factus est homo persecutus, & suspensus est in ligno crucis, in diebus Pontii Pilati, pressus, mortuus & sepultus est, & resurrexit tertio die. Et deinde quadragesima die ascendit cum gloria, in caelos, & sedet ad

ad dextram patris. Et iterum veniet cum gloria, iudicaturus vivos & mortuos, & non erit finis regni ejus. Et credimus in Spiritum Sanctum, Dominum vivificantem, qui processit a patre. Et credimus in unum Baptismum ad remissionem peccatorum, & speramus Resurrectionem mortuorum ad vitam aeternam in aeternum, Amen. Nos autem incedimus in viâ Regiâ planâ, verâ, & non declinamus neque ad dextram, neque ad sinistram à doctrina Patrum nostrorum Apostolorum, & Pauli fontis sapientiae, & 70 discipulorum, & 318 Orthodoxorum, qui congregati fuerunt Nicae, & 150 Constantinopoli, & 200 Epes: ita predico, & ita doceo ego Claudio Rex Ethiopiae, & nomine Regni mei Atznasagedi, Filius Wanag Sagedi, Filius Naodis. Quod vero attinet ad celebrationem nostram diei prisci Sabbathi, non sene celebramus illud sicut Iudei, qui crucifixerunt Christum, dicentes, Sanguis ejus sit super nos, & super liberos nostros, quia illi Iudei neque hauriunt aquam, neque accendunt ignem, neque coquunt ferulum, neque panijunt panem, neque migrant de domo in domum; nos autem ita celebramus illud, ut offeramus munera ad mensam, & faciamus in ea cenanam (non Missam) sicut precepervnt nobis Patres nostri Apostoli, in Sidmonachia. Non celebramus illud ita, sicut Sabbathum Feriae prime, que dies est nova, de qua David ait; Hec est dies quam fecit Dominus, exultemus & latemur in eâ, quia in ea resurrexit Dominus noster Jesus Christus, & in ea descendit Spiritus Sanctus super Apostolos in Oratorio Tzionis. Et in eâ incarnatus fuit Christus in utero Virginis Marie ad remunerationem iustorum. Quod vero attinet ad rationem Circumcisiois, non utique circumcidimus, ut Iudei, quia nos scimus verba Doctrinae Pauli, fontis sapientiae, qui dicit, Et circumcidii non prodest & non circumcidii non invat, sed potius nova creatio, quae est fides in Dominum nostrum Jesum Christum.

Et iterum dicit ad Corinthios, Qui assumpit circumcisionem, non accipiat prepucium. Omnes libri Doctrinae Paulinae sunt apud nos, & docent nos de Circumcisione, & de prepucio. Verum Circumcisio est apud nos secundum consuetudinem religionis, sicut incisio faciei in Ethiopia, & sicut perforatio auris apud Indos; id autem quod facimus non fit ad observandas leges Mosaicas, sed tantum propter morem humanum. Quod autem spectat ad carnem suille, non utique prohibemur eo propter observationem legis Mosaicae sicut Iudei; Eumenim qui ita vescitur, ut vescatur non cogimus, neque abominamur, neque immundum judicamus: sicut scripsit pater noster Paulus ad Romanos dicens, Qui vescitur non condemnet eum qui non vescitur. Omnes enim Dominus suscipit. Regnum Dei non consistit in cibo & potu. Omne mundum est mundis; malum vero est homini edere cum scandalo. — Dum vero dixit ista verba sua, destruxit totam structuram erroris Iudeorum, qui docti fuerunt ex libro legis Mosaice. Mea vero Religio, & Religio Presbyterorum,

rrorum doctorum, qui docent iussu meo in ambitu Regni mei, ratus est, neque recedunt a via Evangelii, neque a Doctrina patris nostri Pauli sive ad dextram sive ad sinistram. Et in libro Tertio (ditto) quod Constantinus Rex iussit, in diebus regni sui, ut omnes baptizatos Iudeos cibarent carne suilla in die resurrectionis Domini nostri Jesu Christi. Verum prout visum fuerit unicaque, abstinent potest ab esu carnis animalium. Sunt enim qui delectantur carne piscium, sunt qui amant edere carnem Gallinarum, sunt qui abstinent ab esu carnis ovilla, & quilibet sicut ei videtur, animum suum sequitur. Atque ita si habet bene placitum & voluntas hominis. De esu vero carnis animalium nulla lex, nullus Canon datur in Novo Testamento, Omnia munda sunt mundis. Et Paulus, Is autem qui credit, omnibus vescatur. Atque istud est quod scribere volui, ut sciatis veritatem Religionis meae. Scripta M. D. LV. anno a Nativitate Domini nostri Jesu Christi, die xxiii. in Regno Damoth.

F I N I S.

This Author's Books formerly published.

1. A Latin Disputation by him disputed at Geneva, of and about the Lord's Supper, twice printed in English and in Latin.
 2. The Rose of Sharon.
 3. Christ and his Saints spending their Time together night and day.
 4. Fifteen Conferences with Jesus Christ about the worlds conquest by faith.
 5. A Cluster of sweetest grapes, containing the Saints Assurance.
 6. Heaven won by Violence.
 7. A new and living way of Dying.
 8. The Spiritual Merchant.
 9. The precious pearl Christ.
 10. A New Canaan.
 11. The Unvaluable worth of mans soul.
 12. The Saints Resolution-Table containing twelve Gracious Resolutions for heaven every morning to be taken up.
- And the Saints Examination-Table, comprising twelve Examinations to be made use of every Evening.

